

*The*

# SPIRIT OF MISSIONS

*In this Number*

## Thirty Days in Brazil

By JOHN W. WOOD, D. C. L.

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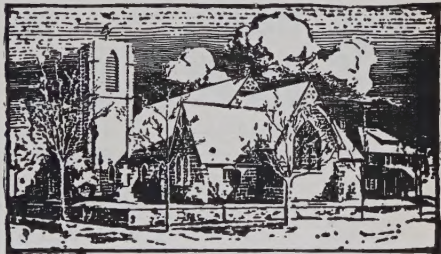
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OCTOBER, 1926

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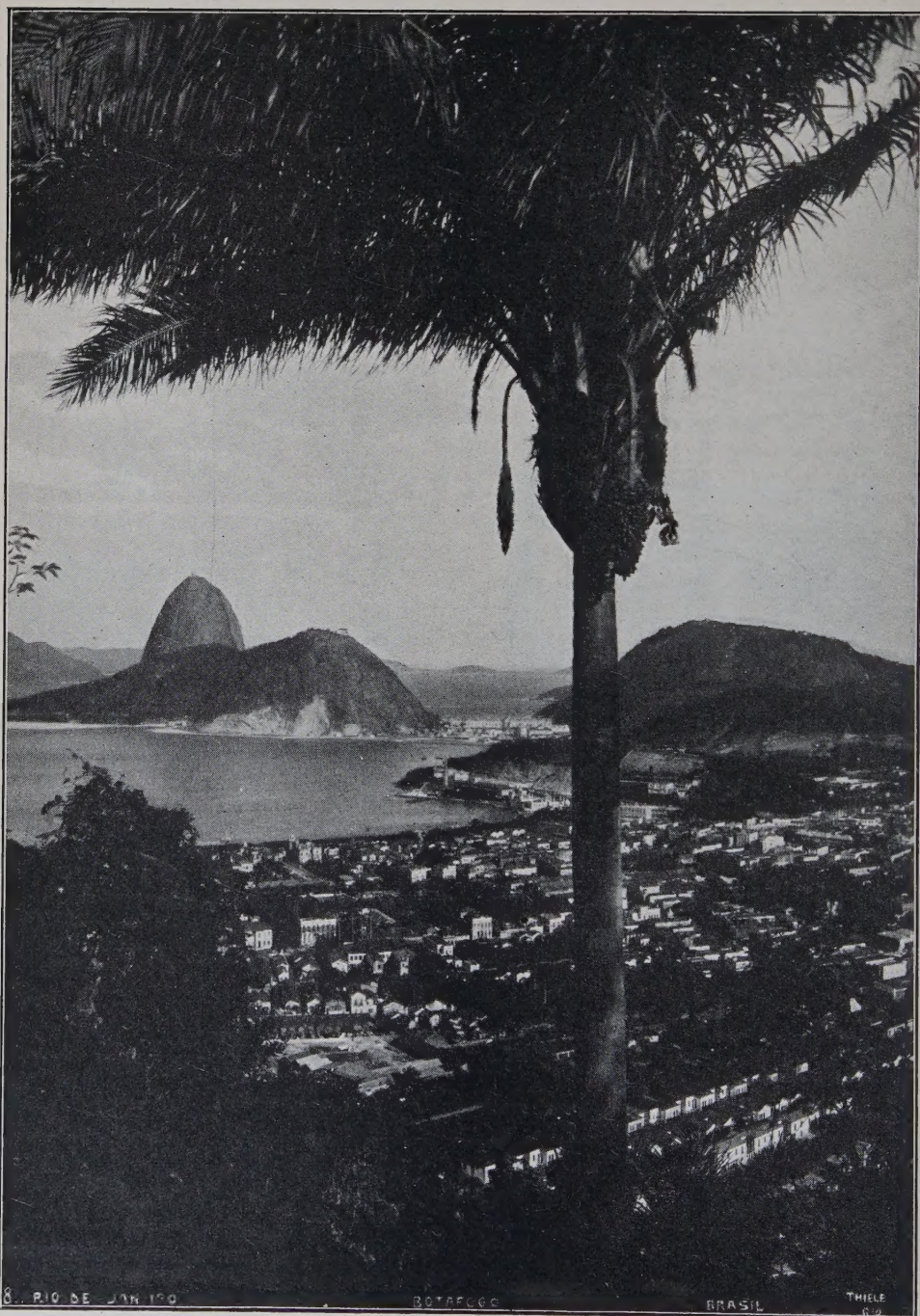
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*Only one of the peaks which surround it is shown on this picture, the mighty Sugar Loaf, which  
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# Thirty Days in Brazil

During Which the Fruits of Thirty-seven  
Years Missionary Zeal Inspire Visitor

By John W. Wood, D. C. L.

Executive Secretary of the Department of Missions of the National Council

PERHAPS it would be more accurate to say "in a corner of Brazil." My travels were limited to the states of Rio Grande do Sul and Sao Paulo and to the Federal District, which, like our District of Columbia, surrounds the national capital, Rio de Janeiro. Rio Grande is the southernmost and Sao Paulo the northernmost of the southeastern states, forming what might be called "the panhandle" of Brazil. Between, lie the states of Parana and Santa Catharina. Both Rio Grande and Sao Paulo are among the smaller, but most thickly populated states of the enormous republic. Rio Grande with 148,000 square miles is about the same size as Montana or more than twice the area of all the New England States. Its population is roughly 2,500,000. Sao Paulo with 181,000 square miles is considerably larger than California and almost twice as large as Pennsylvania and New York combined. Its population is 5,200,000.

These two states contain nearly one-half the railroad mileage of the republic. It is generally admitted that the progress of Brazil is hampered by inadequate railroad facilities. Trains are infrequent. Schedules are slow—about twenty miles an hour. Equipment and road bed are susceptible of improvement. The extensions and de-

velopment of the past twenty years are, however, an earnest of the improvements that will come to pass some day. These conditions may well

be kept in mind when we think of the traveling our two bishops in Brazil have to do in order to reach the eighty-two points where our work is under way. Then recall also that facilities are much better today than they were even a few years ago when Rio Grande had no railroads.

On the morning of July 2, just after five o'clock, the *S. S. Pan-America* slowly entered Rio de Janeiro's wonderful harbor. At the western side of the narrow entrance the great

mass of the Pao de Assucar (Sugar Loaf) rose, in the darkness, almost sheer from the water, for 1,300 feet. A beautiful necklace of lights outlined the curve of Botafogo Bay and extended along the Beira Mar. The hillsides on which much of the city is built were dotted with lights. With the rising of the sun the lofty peaks of Corcovado and Tijuca came into view, and later still, in the far distance, appeared the "Finger of God" and Itatiaia—Brazil's highest mountain. Modern Rio—the city beautiful—certainly has a worthy setting in its harbor and surroundings.

A telegram of welcome from Bishop Kinsolving, who was waiting for me in



DR. WOOD ABOUT TO LEAVE BRAZIL  
*Laden with flowers and fruit, tokens of the  
love and appreciation of his Brazilian  
friends*



Porto Alegre, 1,000 miles south, and the personal greeting of the Rev. Arnaldo Bohrer, the Rev. C. Ramos and the Rev. E. Deslandes, each in charge of a Rio congregation, made me feel at home at once. Through their kindness a closer view of some of Rio's beauties were given me during the few hours the steamer remained in port. My instructions from Bishop Kinsolving were to go to Montevideo and enter Brazil through the western part of Rio Grande do Sul.

Next day at Santos, 200 miles west of Rio, the Rev. Joseph Orton met me and kindly gave me a preliminary view of the good work he is doing there. Late on July 7th, in a pouring rain, Bishop Thomas met me in Montevideo, whisked me off the steamer, rushed me through the custom house and landed me in the protection of a hotel before most of the other passengers had essayed the journey down the gangway from the comfortable steamer to the shelterless pier.

The following night we started on the 350-mile rail journey across Uruguay to Sant' Anna de Livramento. The plan of campaign arranged by the bishops provided first for a view of the Church's work in the interior of Rio Grande do Sul, then for a week in the eastern part of the state, followed by a five-day journey north, a week in the state of Sao Paulo and the final days in Rio de Janeiro.

## I

IT was in eastern Rio Grande do Sul that the Church's work began thirty-seven years ago. Two young graduates of the Virginia Theological Seminary, that mother of missionary pioneers, stirred by what they had heard of Brazil's spiritual need, volunteered for service. Did the Church share their spirit of adventure for God? Unfortunately, no. Instead of encouragement they met questioning, indifference, opposition. Finally as a special favor they were allowed to try

personally to raise money to provide for their travel expenses and for their support for two or three years. One is thankful to believe that such an experience will never be repeated.

Rio Grande was selected because the dominant Church had fallen into a sad condition of neglect and impotence and because almost no other Christian work was being done there. Today practically every important center is occupied by the Brazilian Episcopal Church. As time goes on the Church will reach out to many of the smaller places and will link them to the centers.

Limitations of time made it necessary to select typical places for my visits. In Livramento the Rev. C. H. C. Sergel, an Englishman who began life in Brazil by making a success in the banking business, which he abandoned much to the amazement of his associates, is doing fine work. He has splendid coöperation from Mrs. Sergel, an Oxford graduate, and his Brazilian assistant, the Rev. R. C. Rasmussen. The large and growing congregation can no longer be accommodated in the present rented building. Nearly 300 people crowded into it on the evening of July 8th to greet Bishop Thomas and the visitor from the North. Many of the men stood throughout the service. They were most gracious in their welcome and made the visit ever memorable for me by the present of a prayer book and hymnal in Portuguese. These were my constant companions during my days in Brazil. Earlier in the day we had the pleasure of meeting representatives of parish organizations—vestry, Sunday School, Woman's Auxiliary, League of the Cross (for men), and Mr. Sergel conducted a brief service of thanks for my safe journey.

Then we inspected the site recently purchased by the congregation for a church. It is in the heart of the residence section of the city on high ground. A church there will be a





VESTRYMEN, SUNDAY SCHOOL TEACHERS AND COMMITTEE OF THE WOMAN'S AUXILIARY OF THE CHURCH OF THE NAZARENE, LIVRAMENTO, GATHERED TO GREET DR. WOOD

landmark. Having secured the land, the congregation is going ahead raising a building fund. In this, they count upon \$9,000 from the corporate gift of our Woman's Auxiliary. It will be help well placed. Equipped with a church, the congregation is sure to grow even more rapidly and in the not distant future will become entirely self-supporting. This prediction may seem rather confident, but it is based on the experience of other Brazil congregations.

The people of the Chapel of the Nazarene are too missionary-hearted to confine their activities to their own community. In the afternoon Mr. Sergel drove us to a country neighborhood a few miles from town, where one of the great North American meat packing houses has established a plant. Rio Grande, with its rolling plains, is a cattle raising country. A hundred or more people came to a crude little rented wooden shack to greet the visitors. They, too, are trying to scrape together funds for a suitable building where the children—there are lots of them—can be taught and where a service of worship can be held with less

crowding. Three thousand dollars would do it. But neither the bishop nor the secretary had the money.

Next morning it was "up and away early" for a long railroad journey to Sao Gabriel. On the way we passed Rosario and Cacequy where occasional services are held. Cacequy is a junction point and eating station where trains meet from north, south, east and west. There was time to take a look at the moving picture hall, the only place we can find to hold a service. One look would convince anyone that there is little hope of progress until the Church has a building of its own—however simple. How many country towns in the United States would be impressed by the purpose and power of a Church that could not provide a better place for the presentation of its message?

On arriving at Sao Gabriel late in the afternoon we were met by a delegation, headed by the rector of the parish, the Rev. N. Almeida, the *intendente*—or mayor, and one of the leading judges of the city. Here in a city of 18,000 people is a congregation, fairly representative of all groups



in the city's life. It is rapidly coming to self-support. With a little outside help a dignified church, to seat about 300, is being erected. The only question is how long will it be large enough. Every foot of available space on the lot is being utilized. The congregation was offered a corner site on the city plaza just opposite the Roman church, but wisely decided against any plan that might look like opposition or competition. The congregation hopes to complete the church in autumn. About \$3,000 will do it. Bishop Kinsolving is counting on another \$1,000 from the people—they have already given largely—and a last \$1,000 from the American Church Building Fund. Where to find the middle \$1,000 puzzles him.

At night the rented Chapel of the Redemption was filled with an eager congregation. It is altogether too small, and the roof leaks badly. But the congregation looks at the rising walls of the new church and carries on, thinking of the time when friends can be invited to come to service with reasonable assurance of a seat and without the trouble of bringing an umbrella! A social meeting at the rectory gave me opportunity, with Bishop Thomas' kind help, to make more Brazilian friends and to tell them at some length—for interpretation is a slow process—about Sunday School and Woman's Auxiliary work in this country.

Late in the afternoon of July 10th, from the valley beneath Santa Maria, we caught sight of the fine tower of the Church of the Mediator. A few minutes later we were welcomed by the rector, the Rev. J. B. Leao, and taken on a hurried tour of the city to get an idea of the different outposts maintained by the mother parish. Twenty-five years ago religion was at a low ebb in Santa Maria da Boca do Monte—to give the place its full sonorous name. Earnest souls were seeking spiritual guidance. Dr. Morris took up

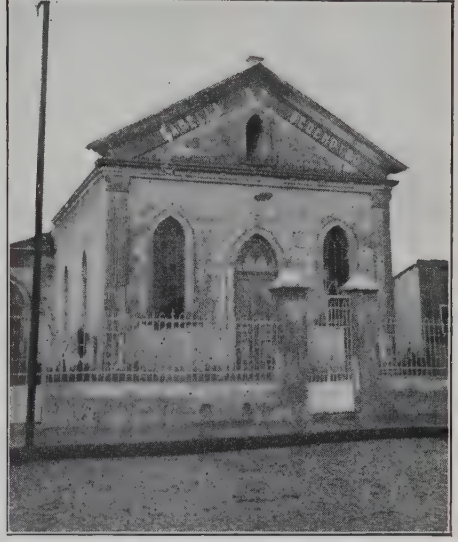
his residence there. The nucleus of a congregation was formed. Dr. Morris pioneered on to other places. Mr. Ser-gel came. The congregation grew. Santa Maria had no worthy church of any kind. Our people determined to build one. They chose a site on the main plaza of the city. The only Roman church was an insignificant building on a side street. The congregation made generous gifts to a building fund. It was reinforced by money the rector had earned in his banking days and by some outside help, through Bishop Kinsolving. The result is a fine Gothic church, one of the best public buildings in the city of 25,000 people. Its tower rises high above the city streets and for some years was the outstanding landmark. The work of the Church of the Mediator revived religious activity in Santa Maria. The Roman authorities made it the seat of a bishop and on the other side of the plaza built a cathedral for him.

Meanwhile the Church of the Mediator has prospered and is now entirely self-supporting, besides caring for work at five other points in the city and vicinity. The church though it seats about 400 needs enlargement. It was practically full the night of our visit, Saturday, though it was. Not long ago Bishop Kinsolving, passing through the city, unannounced, on a Wednesday evening, dropped in to the mid-week service. Every seat was taken. No wonder the bishop wants to help the congregation in their enlargement plans and has included Santa Maria in the Brazil list of advance work objects.

At a social meeting after the service Mr. Leao marshalled the working forces of the congregation. There can be no doubt about it, the Church of the Mediator is a self-supporting, hard working, forward looking body of people, standing for the best things.

It would have been a joy to spend Sunday with these good friends, but a schedule had to be followed. So at





AT LEFT THE UNFINISHED CHURCH OF THE REDEMPTION. THE CONGREGATION IS WORKING HARD TO COMPLETE IT. AT RIGHT THE CHURCH OF THE REDEEMER, PORTO ALEGRE

9:30 we started for Porto Alegre. The train was equipped with a "sleeper"—something of a misnomer. One would hesitate to guess the vintage of that *dormitorio*. Upper berths were all the bishop could secure. But then in Brazil the despised "upper" is described on the ticket as "superior," while the aristocratic lower becomes "inferior." The distance from Santa Maria to Porto Alegre is 240 miles. We made it in fourteen hours. How many miles we traveled vertically has not been computed. The track was rough, the springs were yielding. My last sight of the bishop indicated that his "superior" was giving him a taste of "blanket tossing."

## II

WITH Sunday, July 11th, there began an interesting week in Porto Alegre, a fine city of 200,000 and capital of Rio Grande do Sul. Bishop and Mrs. Kinsolving, who were making their headquarters here for several weeks, gave me a hearty welcome. Activities had to be modified on account of the persistent rain. Few Brazilian

houses have any heating arrangements. Wet garments stay wet until the sun appears. Heavy winter rains, such as we had for six days of the seven, decimate congregations. Much to my regret it was necessary to give up plans made to visit Sao Leopoldo and Santa Rita do Rio dos Sinos, important nearby cities, and the interesting chain of town missions under the care of Archdeacon Cabral, whose central station is at Viamao.

The neighboring clergy kindly came into Porto Alegre for the Sunday night service at Trinity Church. Nine were present, so that with the two bishops, the procession into the church was quite imposing. Archdeacon Cabral's address of welcome, given in beautiful Portuguese, was a gem of courtesy and eloquence.

Trinity has a good building on one of the main downtown streets of the city. But it is hedged in on both sides by business buildings. There is neither parish house nor rectory and no room for them. The land now has a value much in excess of its original cost. Indeed, that is true of practically all the

property the Church owns in Brazil. Bishop Kinsolving and the rector, the Rev. George Krischke, want to secure another site in a residence section about half a mile away; provide there a combination parish house and rectory; and center most of the work, especially the Sunday School, at the new point. Then when a favorable opportunity occurs they would sell the downtown site and build a church on the new one. It certainly seems to be the proper strategy. The money needed at present to carry out the first part of this plan, about \$15,000, would create a worthy memorial. It would enable Trinity to do even better work than it is doing. It would save money now spent in rent for a rectory and it would strengthen the other three centers of Church work in the city.

During the week, visits were made to the Church of the Redeemer in a thickly populated section of the city, to the Ascension in Theresopolis, a suburb where the Southern Cross School and the Theological Seminary are located and to the mission in the Parthenon district. Several hours were spent in discussing mission plans with the two bishops and Dr. Morris. The work of the latter at the seminary is of great importance.

The boys at Southern Cross School deferred their midyear holiday in order to welcome the representative of the Church in North America. That Tuesday morning, when with great spirit they sang some of their national and school songs, will be long remembered. Southern Cross School is playing a most important part in the development of the Church's work in Brazil. Some of the best of its students are already serving in, or are looking forward to, the ministry. It trains young men to be intelligent and effective lay Churchmen. Everywhere it wins friends for the Church's mission. Its equipment is of the simplest—too simple for the greatest efficiency. Its management is economical. No one

but a born school master like Bishop Thomas could possibly secure the results he does, in spite of poor equipment, heartbreaking economies and a school treasury with the bottom always in sight. Of course he has had faithful associates—the Rev. E. A. Bohrer, now in Rio de Janeiro; the Rev. A. T. Pithan, one of the alumni, Mr. David Driver, a graduate of the University of the South, and others. The health of the pupils has suffered because of inadequate water supply and uncertain lighting. Having looked into the situation on the ground, it seemed to me evident that it would be wrong to temporize further. It seemed absolutely necessary to say then and there that the school must have an artesian well and its own lighting plant. Will the readers of THE SPIRIT OF MISSIONS support me in this by helping to make up the \$2,500 necessary? The well will safeguard the health of our mission staff and the lighting plant will save their eyesight—as well as that of the students at Southern Cross and the Seminary.

In spite of rain, past and threatened, a fine group of Church people, representing all the congregations and organizations of the Church in Porto Alegre, came to Southern Cross School on the evening of July 16th to say good-bye to the party consisting of Bishop and Mrs. Kinsolving and myself that was to start north next day. One can never hope to live up to all the kind and appreciative words spoken that evening. They will always be a treasured memory and a help to better service.

The Saturday of our departure came with a bright sun—the first for a week. Porto Alegre took on new life. The tinted walls of buildings, often stained with age, reflected the brightness of the sun. Red tiled roofs became radiant. One could almost hear the life size bronze equestrian figure of the *gaucho* on the Castilho monument in front of the presidential palace call ex-





FRIENDS, BRAZILIAN AND AMERICAN, WHO CAME TO THE STEAMER TO SAY GOOD BYE TO BISHOP AND MRS. KINSOLVING AND DR. WOOD AS THEY LEFT PORTO ALEGRE

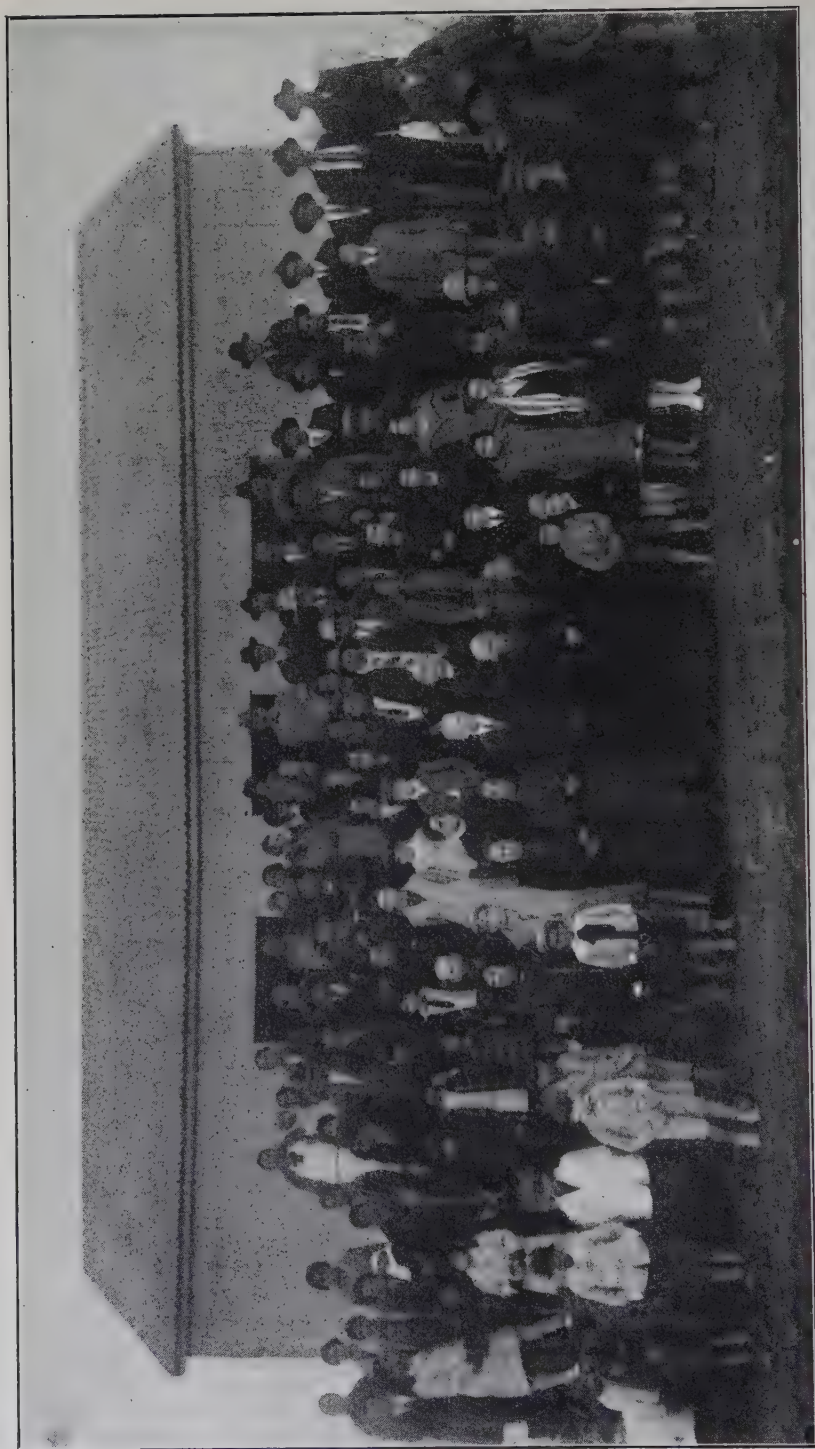
ultantly to his fellow horsemen of the western plains. He is typical of the free, vigorous life of the Rio Grandenses.

In Southern Brazil, as elsewhere, the life of the open country is being modified by the growth of cities and the change in economic conditions. The courageous, progressive, liberty-loving spirit persists. It finds effective expression in the public service rendered by the modest and indefatigable president of the state, Dr. Borges de Medeiros. He very kindly appointed a day for Bishop Kinsolving and Bishop Thomas to bring me to make my respects to him. Improvements throughout the state bear the impress of his forceful personality. With characteristic graciousness he arranged for us to have a private view of the recently completed public library. One would go far in any land to find a building that can surpass it in beauty of design and coloring.

On Saturday afternoon we said goodbye to good friends and started down the enormous Lagoa dos Patos (Lake of the Ducks). Next morning we landed at Pelotas, 200 miles south, for a three-hour stop. That made it pos-

sible to visit the beautiful Church of the Redeemer built by the late Dr. John G. Meem. It stands on one of the principal avenues of the city, its truly majestic tower dominating the neighborhood. Indeed it seemed to me to be to Pelotas what St. Thomas' is to New York. There was opportunity to see the Sunday School at work and to visit the rectory and the Church press, so ably managed by the busy rector, the Rev. J. S. da Silva. Here the Brazilian Church paper, *Estandarte Christao*, is published, besides many pamphlets setting forth the teaching of the Church. By doing some commercial work money is earned to help carry the cost of Church literature. The morning service was a memorable one, crowded as it was with thoughts of Dr. Meem. On every hand are evidences of his influence. Pelotas thanks God that he lived there. It was characteristic of him, having built up a congregation and erected a church, that he should cheerfully make way for a Brazilian pastor. It was what he had worked for. He was repeating the record in Rio de Janeiro when his earthly ministry ended in 1924.

At 12 o'clock we were under way



THE CONGREGATION THAT CROWDED ITSELF INTO THE RENTED BUILDING IN THE BACKGROUND IN WHICH SUNDAY SCHOOL AND SERVICES ARE CONDUCTED FOR EMPLOYEES OF ONE OF THE FOREIGN MEAT PACKING ESTABLISHMENTS NEAR LIVRAMENTO. THIS MISSION IS CONDUCTED CHIEFLY BY LAYMEN



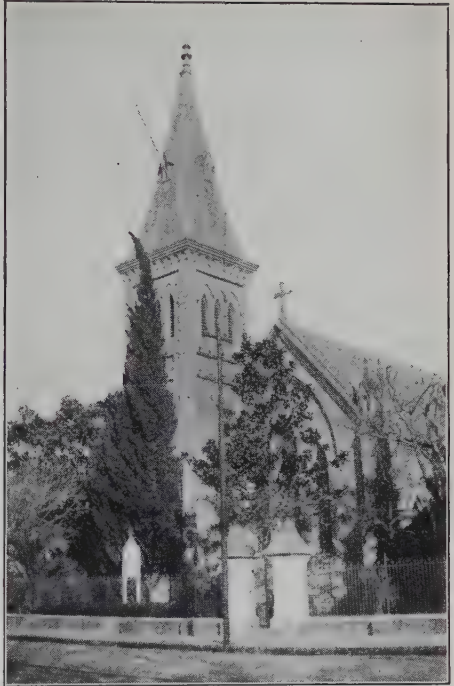
again for the city of Rio Grande do Sul, at the foot of the lake, forty miles away.

The Rev. A. N. Roberts and the Rev. J. T. da Silva met us at the quayside. We went at once to the Church of the Saviour, built years ago by Bishop Kinsolving in the place where he and Dr. Morris had begun their great adventure in Brazil. It might be described as a Grace Church, New York. It is in the heart of the city, accessible from all parts, facing a spacious and beautiful plaza. The tapering spire carries sight and thought upward. Here at 7:30 we had a stirring service with a church filled by a reverent congregation. We lingered long after the blessing, talking with old-time friends of Bishop and Mrs. Kinsolving. For here they spent happy and useful years, even after episcopal duties made the bishop a wanderer.

Just behind the church is the unfinished combination parish house and rectory begun by the Rev. F. T. Osborn, now on furlough. If any word of mine can assist Mr. Osborn in securing the \$5,000 needed to complete the building it is gladly and emphatically given. A parish as important and active as the Church of the Saviour needs a parish house and Mr. Osborn and his family need a home.

It was interesting to visit the building where the Church's work was begun in Rio Grande. As a furniture shop it has now returned to the commercial life from which it was temporarily withdrawn. Here, too, one sees the building first used as a theological seminary in the days when Bishop Cabell Brown was dean. Like Pelotas, Rio Grande is a mother parish and reaches out to missions in Sao Jose do Norte, Jaguarao and Santa Helena.

Before sailing away on Monday afternoon we conferred about mission business with Mr. Roberts. During the furlough of Mr. Osborn he is caring for the Church of the Saviour, visiting outstations and acting as treasurer of the Brazil Mission. Two years ago he



THE CHURCH OF THE SAVIOUR, RIO GRANDE DO SUL

*A monument to the devotion and architectural skill of the late Dr. John G. Meem*

came from Pittsburgh at a time when reinforcements were desperately needed. Ever since he has gone from one post to another to hold a situation that had no one else to care for it. Bishop Kinsolving says he has handled every difficult task with rare energy and good judgment. Happy is the missionary bishop who has such a helper.

### III

FROM Monday afternoon until Thursday morning we were rolling up the coast on a small Brazilian steamer. Then a day at Santos gave me opportunity to renew my fellowship with the Rev. Joseph Orton and to meet his people at a service in the evening. The Santos work is new. Mr. Orton has pushed it with energy and good judgment and has laid strong foundations. He has secured land in two sections of this big port city. More shipping enters and clears here than at any other port in Brazil—or all South America

with the possible exception of Buenos Aires, familiarly called "B. A." Every reader of THE SPIRIT OF MISSIONS who drinks a cup of coffee or sips a demitasse should think of Brazil. The chances are at least seven to ten that the coffee came from Brazil via Santos. Can you send back some of your appreciation and good will to Brazil?

Next day a two-hour railroad journey carried us to Sao Paulo—forty miles from the coast and at an elevation of 3,000 feet. The first hour was spent in being pulled up those 3,000 feet in 13 miles by a cable railroad, built with hardly a curve along the sides of the mountains. Sao Paulo is described as the Chicago of Brazil. In 30 years it has grown from a provincial city of 50,000 to a great cosmopolitan capital of commerce with a population estimated as high as 800,000. It is an attractive city in spite of its modernness. Here is the cradle of Brazilian independence. It was at Ypiranga, now part of the city, that Dom Pedro II made his great decision to break with Portugal and cast in his lot with Brazil. The incident is commemorated in a noble monument, depicting the scene in a bronze bas-relief of huge size and bearing the historic words, "Independencia ou Morte."

Our work in Sao Paulo is new. We own no property. It ought to be secured soon, for real estate values rise steadily. Bishop Kinsolving ought to have at least \$50,000 to make a beginning. Presbyterians, Methodists, Baptists have fine churches and strong congregations. In a great city like this there is not only room, there is real necessity for the Episcopal Church of Brazil. Here, too, is Mackenzie College, a great interdenominational school with about 1,500 students. It has done a vast work for Brazil.

Our Sao Paulo Sunday was an interesting one. We met the Sunday School in the rented hall that does duty as chapel and parish house. It was interesting to see a number of Japanese

children. My "*O hayo gozaimasu*" brought no response. They speak Portuguese. Bishop Kinsolving preached a St. James' Day sermon and celebrated Holy Communion. In the afternoon a service for Japanese was held with the help of the Rev. Yasoji Ito, trained in the Church divinity school in Tokyo. Two men were confirmed. At night the congregation gave me the assurance of its welcome and good wishes. Early Sunday morning it was possible to slip into three of the Roman churches. In each case there were large and devout congregations. In Sao Paulo, as elsewhere, the coming of the "evangelical churches" has been a real help to religious life generally.

#### IV

JULY 26th to 30th were used for a visit to the Japanese colonies near Biriguy in western Sao Paulo. That is an experience that deserves an article all to itself. Under an arrangement with the state government about 60,000 Japanese have come into Sao Paulo in the last twenty years. Some of them have gone west, cleared the land, planted coffee and are doing well. Others are on the coast where conditions are more favorable for raising rice. Bishop Kinsolving was quick to see that the Church must do something for the spiritual care of these newcomers. The Rev. Yasoji Ito acts as general missionary for all the colonies. At Biriguy two trained lay workers, Mr. and Mrs. P. T. Kubo, are located.

We drove out from Biriguy fifteen miles to one of the larger colonies and were given a royal welcome. We inspected the site secured for a church. A building fund is accumulating, but very slowly, for these people are dealing with primitive conditions, winning farms from forests. It would be a great thing if we could have the honor of building the first church. Why not? It would cost about \$2,500. Services are held at present in the mud-walled school house. There, too, in the tiniest





THE JAPANESE COLONY AT BIRIGUY GATHERED ON THE SITE THAT HAS BEEN GIVEN THEM FOR A CHURCH

*Mr. P. T. Kubo and his wife on horseback at left, in the rear Bishop Kinsolving and Dr. Wood, in front the Rev. Yashoji Ito*

quarters Mr. and Mrs. Kubo live. How, is a mystery. But one can see in their faces the joy of service. At breakfast the people who had come from far and wide gave us of their best. Then Mr. Ito baptized twenty adults and twenty-nine children. Bishop Kinsolving confirmed five adults. The Spirit of God was surely manifested in that distant valley that day. Those people deserve a house of God. We must provide it for them.

## V

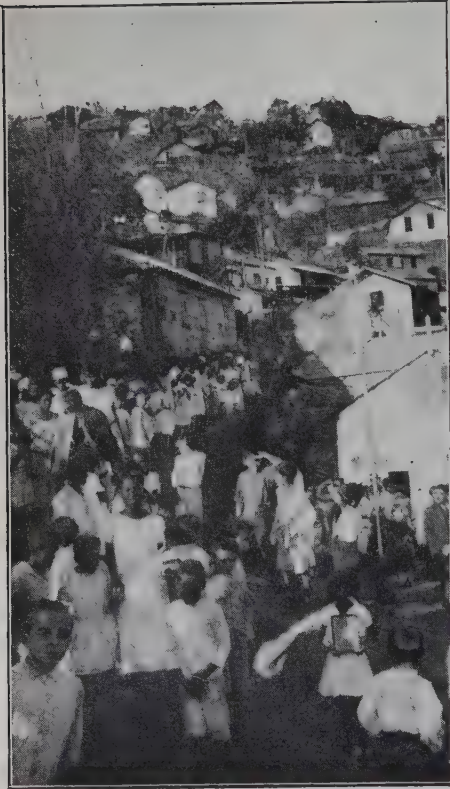
**R**ETURNING to Sao Paulo city we started next day for Rio de Janeiro where the last four days of my all too brief visit were to be spent.

For the first eighteen years the work of our Church was confined to Rio Grande do Sul. Then Bishop Kinsolving and his staff felt the time had come to lay foundations in the great and growing capital of the republic. There can be no doubt about the wisdom of the decision or of the choice of Dr. Meem as the leader of the new venture. If only the Church at home will back up what the pioneers have done!

Sunday, August 1st, was another

memorable day. First we went to the Church of the Redemption, the mother parish established by Dr. Meem in 1908. He secured a splendid location on one of the good residence streets and by his architectural and engineering skill converted the house upon it into a reasonably good church. It is now the home of a congregation of some 300 or 400 people and steadily growing. The time has come for a permanent church. The present building is no longer structurally sound and is too small. There is no parish house. The Rev. E. A. Bohrer has to live in a rented house twenty minutes away from the church. It is the best he can do for the available money. So the Church of the Redeemer needs a complete plant. One covets some of the vacant space in home churches for these Brazilian congregations. A paragraph in the radio news on this steamer tells us that some one has formed a plan to transport nineteen "condemned" London churches to Canada, Australia and the United States. Why not one for Brazil?

There was a fine congregation at the morning service. Bishop Kinsolving



A RELIGIOUS PROCESSION PASSING DOWN  
SAN CARLOS HILL  
*A poor quarter of Rio de Janeiro. Our tiny chapel  
is seen at the right*

had the joy of confirming the sturdy young son of Dr. Meem.

Our first afternoon appointment took us to an indescribable spot known as Sao Carlos Hill. It seems to be public property. Clinging to its steep sides and perched on shelves cut into the face of a hill was a weird collection of nondescript shacks. Old bits of wood, pieces of cast off sheet iron and tin, reinforced by the ubiquitous Standard Oil can have been fashioned into shelters for the poor folk, who, lacking a better home, have "squatted" here. Half way up the hill is a tiny chapel where Sunday after Sunday a young lieutenant in the Brazilian army and other laymen of the Church of the Redeemer hold lay services. Bishop Kinsolving confirmed three men and five women.

Then on we went to another hill district, Santa Thereza, where nearly everyone lives in charming villas, commanding wonderful views of the city beneath and the harbor and ocean beyond. A rather dilapidated building that can't last much longer serves as a chapel for St. Paul's congregation. The church owns the property and on part of it the walls of a new building are rising. The plans are ambitious. The available funds have almost given out. The plan now is to roof over and wall part of the building and use it until more money can be secured. If the architect's design is carried out there will some day rise on the hillside a tall and slender spire whose grace will rival that of the palms whose crested heads wave high above the house tops. Here, too, there were seven candidates for the Bishop to confirm. The Rev. E. Deslandes and his people are certainly courageous.

Sunday night found us in Trinity Church in the section of Rio known as Meyer. The large church was filled. The people joined in evening prayer with spirit and devotion. It was further proof of the response many Brazilians make to the preaching of the Gospel as this Church has received it. With a good church and parish house Trinity needs only a rectory to complete its plant and insure self-support at an early date.

On Monday a motor launch carried us several miles up the harbor to the "Ilha de Bom Jesus." It is the last refuge of soldiers too old to serve or disabled while in service. A Brazilian Churchman discovered the spiritual destitution of these stranded people. Now, with the assistance of the three city clergy, a monthly service is held on a Sunday and occasional visits at other times help to bring some cheer into drab lives.

Tuesday night representatives of the city congregations came to the Church of the Redeemer to say good-bye, for my steamer was scheduled to sail next





GATHERED ON THE DOCK AT PORTO ALEGRE TO SAY GOOD BYE TO DR. WOOD  
AS HE LEFT TO CONTINUE HIS TRIP THROUGH OUR BRAZIL MISSION

day. It is impossible to describe the kind things that were said, but one felt that in Christian fellowship the north and south are indeed bound together. We sang the beautiful Portuguese version of "God be with you till we meet again." And we meant it.

## VI

### Some Impressions

**THEY** may be very briefly stated.

1. The work of the Brazilian Episcopal Church has been begun, continued and developed wisely and well. Strategic points have been occupied and made the centers of widely radiating influence for good among all sorts and conditions of men.

2. The strength of the Church increases steadily. A review of the records carefully kept from 1891 to date proves this. The number of baptisms and confirmations may vary from year to year, but the totals mount upward. Since the beginning of the work the baptisms total more than 13,000; the confirmations more than 5,000. The present number of living communicants is about 3,000. The annual con-

tributions as shown by the last available journal (1924) were 143 *contos*—at present exchange \$21,450.

3. The clergy are well trained, and young men are growing into places of responsibility.

4. The laymen and women are fairly representative of Brazilian life, except that there are no people of large wealth in the ranks. Some of the best family names are to be found on parish registers. As congregations become self-supporting the laymen prove their capacity as effective vestrymen.

5. Church property has been secured with good judgment and at relatively low cost. Its total value is just short of 2,000 *contos*. At present exchange that means \$300,000. Most of that has been given in Brazil. The wonder is how so much has been secured for so little. The Southern Methodists have invested in one school for girls in Rio de Janeiro \$600,000. That is five times as much as the Church in the United States has given for the equipment of the whole Church in Brazil in thirty-seven years.

6. The Church in Brazil has effec-



LEFT, THE REV. C. RAMOS, RECTOR OF TRINITY CHURCH; RIGHT, THE REV. E. A. BOHRER, RECTOR OF THE CHURCH OF THE REDEEMER, BOTH IN RIO

tive organizations. Sunday Schools are training young people, but are hampered by lack of teaching material in Portuguese. The League of the Cross enlists men for personal service. The "Federacao das Sociedades Auxiliadoras de Senhoras" (Woman's Auxiliary) under the lead of Mrs. Kinsolving has grown steadily. It has twenty-five parish branches. Last year its gifts totaled about \$9,000.

7. Southern Cross School and the Seminary are essential to Church progress. They should be heartily supported. The Seminary, thanks to a generous gift of \$20,000 four years ago, is fairly equipped for the present. That is the largest single gift the mission in Brazil has ever received. The school needs much—residences for teachers, a modest chemical and physical laboratory, another dormitory building and money for water and lighting systems.

8. The Church in Brazil has its undeveloped "west" as we have had in the United States. As it develops

strength may it have wisdom and power to deal courageously with that great responsibility. The presence of increasing numbers of Japanese, Syrians and others indicates that Brazil will also have its foreign born problems to solve.

9. Until recently the work in Brazil has been almost wholly evangelistic. There is no gainsaying the wonderful results secured. It has been wise to buttress the preaching of the Gospel by Christian education through Southern Cross School. In many places there would seem to be need for parochial day schools of primary grade. From them would come a steady stream of boys for Southern Cross School. A central boarding school for girls would round out our educational plans. Methodists, Presbyterians and others are putting much money into education.

10. Some way, too, must be found for reinforcing the preaching and the teaching of the Christian message by Christian medical service. The profession of trained nurse is almost unknown in South America. An American physician is authority for the statement: "There is no greater need in South America than for nurses and nursing schools."

These matters can only be stated here. Bishop Kinsolving has them much at heart. It remains for the Church in the United States to recognize the wisdom of his strategy and support his plans.

## VII

Whenever there was opportunity and time efforts were made to see work carried on by other communions. In Santos, Sao Paulo and Rio de Janeiro it was good to find Anglican churches and chaplains doing excellent work. In most instances these chaplaincies have been established by the Church of England before our work in Brazil began. Bishop Every lives in Buenos Aires and has charge of all the English speaking work on the east coast of the



continent. He and Bishop Kinsolving cooperate in every possible way.

In Livramento and Santa Maria the stations of the Southern Methodists were visited. Their school for girls in Santa Maria makes one covetous—though it cost only \$60,000, just one-tenth of the amount invested in Colegio Bennett in Rio. In Porto Alegre also the Methodists are laying emphasis on education, with schools for both boys and girls splendidly equipped and representing an investment that makes the few thousand dollars we have put into Southern Cross look insignificant.

In Sao Paulo, a brief interview with the Rev. Mattathias Gomez dos Santos, revealed something of the fine quality of one of the notable young Presbyterian pastors and the outreach and influence of the congregation he so efficiently leads. A spare half hour in Rio yielded an interesting contact with a dozen Brazilian pastors of various communions, gathered in their monthly clerics. Presbyterians, Methodists and Baptists began work in Rio decades ago and are now strongly entrenched with good buildings and large congregations.

One recalls gratefully talks with the Rev. Julian Duncan, pastor of the "Union" English speaking congregation in Rio and with the Rev. Dr. H. W. Tucker, representative of the American Bible Society. He has been in Brazil forty years and no one is more honored than he.

My thirty days in Brazil were all too few. They were stimulating, informative, unforgettable days. Each



MR. AND MRS. P. T. KUBO, TEACHERS OF THE JAPANESE COLONY AT BIRIGUY AND ONE OF THE LEADING MEN OF THEIR CHURCH

brought new experiences and left deepened convictions. It was with sincere regret that one said good-bye when the *Western World* steamed out of Rio harbor on August 4th.

At night three days later, came the last sight of Brazil. Far to the west across the waters, the lights of Pernambuco lay like a golden band upon the horizon. The sky above was ruddy with the reflection from below. Out of the stillness and the darkness there came the ringing words of the National anthem, as the boys of Southern Cross School had sung it for me:

"O Patria Amada, Brasil!"

AN American firm in Hankow dealing in motor vehicles recently made a gift of a Neracar to our mission at Shasi, China. Naturally the Department of Missions expressed its thanks for this generous aid. In acknowledging the letter, the firm wrote:

"The writer recently made a trip through this district and found Miss

Lustgarten covering a big territory and doing excellent work. It is hard to realize the amount of territory and the amount of good she is doing and handling it in a real business-like way.

"On the road from Shasi to King-Kow, which generally takes one and a quarter hours, she is able to make it in twelve minutes with the Neracar."

# Plans for the Bishops' Crusade

## Commission on Evangelism Works for a Renewed Emphasis on Personal Religion

**W**HAT is the Bishop's Crusade? It is a movement which has deeply concerned many leaders, both clergy and laymen, for some months, and one which is rapidly gaining the enthusiastic support of Church people. It originated in a widespread appeal, from all parts of the Church, for a renewed emphasis on personal religion.

To investigate the whole matter of evangelism a committee was appointed at the General Convention of 1922 which, reporting in New Orleans in 1925, urged the appointment of a Commission to correlate all the work of evangelism now going on in the Church, the Commission to consist of four bishops, four priests, and four laymen. The Convention voted in favor, and Bishop Murray's first official act after taking office in January, 1926, was the appointment of this Commission. The dioceses and districts are to have their own commissions as well. The members of the national Commission at present are:

Bishop Darst, chairman; Bishop Johnson of Colorado, Bishop Oldham, Bishop Freeman, the Rev. A. J. Gammack of Fitchburg, Mass., the Rev. Dr. Floyd Tomkins of Philadelphia, the Rev. J. S. Bunting of St. Louis, Dean MacDonald of Fresno, Cal., Messrs. Samuel Thorne of New York, Courtenay Barber of Chicago, Willard Warner of Chattanooga, Tenn., and one other layman to be appointed in place of Mr. J. S. Bryan of Richmond, who resigned. Mr. Leon Palmer, of the Brotherhood of St. Andrew, has been loaned as executive secretary, with an office at the Cathedral in Washington.

Bishop Darst, as chairman, has made a long preliminary trip conferring with diocesan leaders, inasmuch as the work is to have diocesan organization.

The Bishop's Crusade is the first undertaking. This means that in the Epiphany season from three or four hundred central points approximately thirty-five bishops, thirty-five priests

and thirty-five laymen will go out. First a bishop will spend two days in a place; then, probably, a layman will follow for two days, and then a priest for two days more; each will hold conferences and mass meetings, so that each place will have six successive days devoted to reaching first our own Church people and with them any who have no religious interest.

The aim of the Crusade, and of the whole effort to which the Crusade is a prelude, has been summed up by the Commission as follows:

"Confession of Christ openly before men as Lord and Saviour.

"Regular daily individual and family prayer.

"Understanding better the mind of Christ through daily Bible reading.

"Seeking strength for service through worship and Sacrament.

"Active service by every member of the Church.

"Developing a deeper sense of individual responsibility for bringing others to Christ.

"Earnest effort to combat worldliness by more consistent practice of the Christian life."

It is hoped that the movement will reach every remote mission and isolated Churchman.

"Who pays the bills?" is a not impertinent question. There has been no appropriation except \$1,500 that had been assigned for the Schools of the Prophets. Offerings made at the meetings should cover expenses, which are only the traveling and living expenses of the Crusaders.

The follow-up work will generally be determined locally by each diocese. The Crusade is not by any means intended to be a finished product in itself, but merely "the beginning of a continued movement towards the stirring up of our own people to a realization of their responsibility for the publishing of the Gospel to the world."



# G. F. S. Will Furnish Christmas Cards

Beautiful and Artistic Greetings Appropriate to the Holy Season Now Available

By Mary M. McGuire

Secretary The Girls' Friendly Society in America

THAT the sale of Christmas cards by The Girls' Friendly Society in America is meeting a need is proven afresh with each succeeding season.

Just a year ago THE SPIRIT OF MISSIONS printed an account of why this work was undertaken and how it is carried on, and nearly one thousand people who read the article wrote for fuller information; three hundred people sent orders from New Orleans during the General Convention, and as a result of this, and what had gone before, the sales in 1925 reached the astounding number of nearly four hundred thousand cards.

Christmas was only just past when inquiries about the next season began to come in from all over the world.

"Your cards are lovely. We, in Alaska, shall never again wonder where we can find the kind we want."

"We are ordering cards for sale here in China where the missionaries and others can never get those they can use."

"Please let us know about cards for our personal use and for sale here in Hawaii."

"Our girls in school here in Japan want again to sell your cards."

Customers from nearer home were equally appreciative and a history of the special needs met would fill many pages, but it is the meeting of these needs that makes the work so fascinating, taking it out of the class of commercial enterprises and giving it a human religious interest.

America makes a few million more Christmas cards each year than it made the year before, but the choice of those which are religious diminishes steadily and, for 1926, the assortment offered is so small as to be negligible. Even "near religious"



THE SISTINE MADONNA  
(Raphael)

cards, such as Church windows, choristers and camels, grow scarcer and scarcer until they too threaten to disappear, almost as completely as have the religious cards.

England, France, Belgium and Italy are the chief sources of supply and from them several hundreds of thousands of cards have come for the approaching season.

Florence sends decorated envelopes and cards with angels and Madonnas printed as only Italy can print them, but the words are in English from old carols, "Christians awake! Salute the happy morn," "When Christ was born of Mary free, in Bethlehem that fair

citie, angels sang there with mirth and glee! 'In excelsis gloria.' "

The Faith Press cards have never been so lovely or so many, and Mowbray is getting back to the pre-war standards, which have made their cards popular among Church people for many years.

Switzerland sends post cards in colors that are both soft and brilliant, as well as those in monochrome, all from the Old Masters and all exquisite. France makes its contribution in sepia and color, charmingly printed and nearly all with English words. Munich and Vienna each send a few and, as always, Bruges gives us the ever lovely Gothic cards which are never new and never old.

From these and many other sources the 1926 cards have been gathered by the G. F. S. The work of choosing them was started in July, 1925, in Europe and carried on until the selection was completed in May. Only a few more than a hundred different cards will be offered, but the stock is huge, ten thousand of a kind in some instances, with a total of half a million or more to start with.

One interesting feature of the work during the buying season is the amazement of the American salesmen who find it difficult to believe that *any* organization *can* want religious cards in such large quantities; another is the personal contact with purchasers. Many of these have always known the right sort of Christmas cards existed, but have never before found them for sale and they are astonished when they see the variety offered.

When the G. F. S. first bought Christmas cards to sell it had no idea of starting a business; it meant only to serve a few of its own people, but other Church organizations and individuals have heard of the service and asked that it be extended to them and so it has grown to the present proportions.

The work puts a heavy tax upon the force of the G. F. S. office where there is never quite enough space even in ordinary seasons, and where half a million cards and envelopes fill it almost solidly. There were hopes of another room for the 1926 season, to be paid for from the profits of the cards, but the reduction of the budget by the National Council made it necessary for the G. F. S., like the rest of the Church, to economize in every possible way, and the room was relinquished, in order that the money might be used to make up a part of the deficit, so the business must go on, literally, without elbow room for workers and customers.

The season opens in September and closes on the 23rd of December when, at dusk, the last customer gone, the last order filled and in the mail sack, the staff of workers from oldest to youngest gathers together in the office to see the Holy Child laid on the manger of the little *crèche*. A hymn is sung, the story of the Nativity is read in St. Luke's words, and the little group of tired women and girls go home, each one glad that in her humble way she has helped through the sale of the cards to spread the glad tidings which the angels gave to the shepherds.

It is a very small offering, but those who make it hope, that like the Christmas Rose, it may be acceptable in His sight and that it may help bring to many who might otherwise forget it, the message that Christ is born and that Christmas is His Birthday.

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**M**ISS Bessie B. Blacknall of St. Mark's Mission, Nenana, returning to Alaska after furlough, arrived at the Mission on August 3rd. She says: "The new building looks fine, we are looking forward so anxiously to the time when we can move in. Mr. Nicholson says that if all goes well we may be in for Christmas! What a wonderful Christmas that will be. It will be too good to be true!"





PROCESSION HEADED BY THE REV. R. E. WOOD SINGING HYMNS AS IT MARCHED TO THE DEDICATION OF THE STANLEY MEMORIAL BUILDING AT ST. LIOBA'S SCHOOL, WUHU

## The Stanley Memorial Dedicated in Wuhu

### Building to House "True Light Industrial Work" the Gift of Ohio Churchwoman

By *Mrs. Luke Aseu Chang*

President of the Shanghai Woman's Auxiliary

IN the year 1914 the Sisters of the Transfiguration came to Wuhu, China, and established there Saint Lioba's Convent in the diocese of Anking of the *Chung Hua Sheng Kung Hui*. The Mother House of the Sisterhood is in Glendale, Ohio, near Cincinnati, Mother Eva Mary being the Foundress and Superior of the Community, and the Sisters at Saint Lioba's have all come from that place and had their training there. Their one desire is to spread abroad the Love of God, to serve Him, to win souls to His Love through the preaching of the Gospel. Each Sister has her special work, but on the other hand they all work together among the poor.

Sister Constance Anna started the Industrial Work to help the poor women to earn their living and give them an opportunity to hear the Gospel and open their hearts to the Love of God their Savior. This work began in a very small way; there was no house,

there was no money, but there was love with faith and prayer. Small gifts were given by this friend and that until there was enough to put up a small house adequate for about twenty women, but the number rapidly increased until there were three times as many. Many of these women have been baptized and confirmed and last year they gave an offering of \$25 through the Missionary Service League at Saint Lioba's for the missionary work of the Chinese Church, and so the True Light Industrial Work has already begun to bring forth fruit in the vineyard of the Lord.

When Mrs. Mortimer Matthews, the sister-in-law of Mother Eva Mary, heard of this work in Wuhu she expressed her desire to give a sum of money to erect a suitable building for this work of the Sisters in memory of her little grandson, Stanley. This offer was accepted with much thankfulness and joy, for it meant increased



MISS MARY TING (LEFT), MRS. L. A. CHANG  
(RIGHT) SHANGHAI GUESTS AT WUHU

opportunity to help the poor both in body and soul. The building was completed in October and I received an invitation from the Sisters to attend the dedication. I accepted the invitation with pleasure because I had been wanting to see the Mission in Wuhu for a long time.

Miss Mary Ting and I left Shanghai on October 28th and, after three days spent on board the steamer, arrived safely in Wuhu. The Sisters had sent a servant to meet the boat and bring us to the Convent, where they warmly welcomed us and we were happy to be together. Saint Lioba's compound is very beautiful, the trees turning to golden colors and the chrysanthemums in their glory filled our hearts with joy, truly a fitting place for the Convent of the Holy Love.

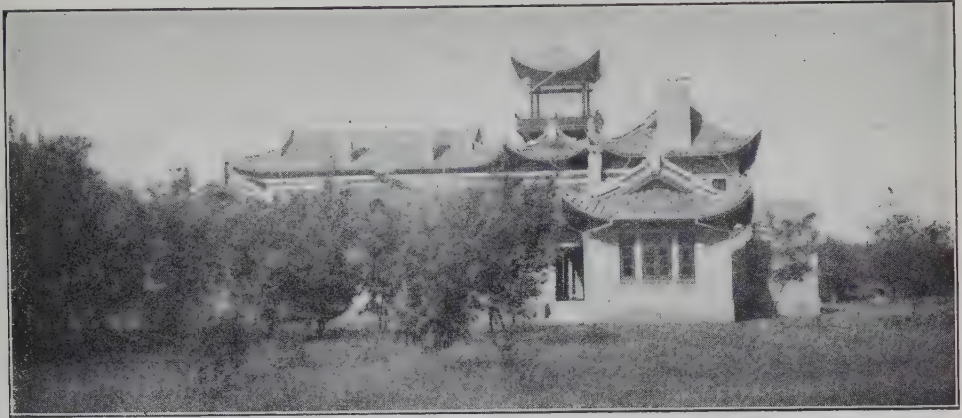
That day everyone was very busy preparing for the opening of the building, as the first of November, All Saints Day, had been set for the dedication. The day dawned bright and clear. Early in the morning, at seven o'clock, the church bell rang for the first service of the Holy Communion, at eight there was a second Communion service in English, and at ten the sung Eucharist, when men and women,

old and young, came thronging to the Chapel until there were no seats left and many had to stand outside the doors. The Rev. R. E. Wood was in charge of the service and the Rev. Rankin Rowe preached the sermon, his text being *True Light*. Sister Ruth Magdalene was the organist and led the choir in their singing of the hymns, the Lord's Prayer and the Creed, and they sang beautifully. After the service Mr. Wood and the Chinese clergy and the choir, led by the thurifer and the crucifer, walked in procession, followed by the congregation and guests, probably numbering between three and four hundred. As we walked we sang hymns until the Stanley Memorial was reached. Two five-colored national flags were draped over the entrance, the ushers standing at each side and the people waiting without. The Rev. Mr. Wood entered the house with the words "Peace be to this house and all who dwell therein." And then going from room to room each place was blessed with appropriate prayers calling down God's blessing upon the building and all the work to be done there to His Glory.

The building is divided into separate parts for the industrial work, the dispensary, school for the girl workers, nursery for the babies, offices for the Sister in charge and the head Chinese worker, bedrooms, bathrooms, dining room and kitchen. The Stanley Memorial is beautiful and looks from without like one of China's ancient castles, crowned by a tower from which one can see all the scenery round about, the river lying before the city and the boats sailing up and down, a scene of true beauty.

When the service of dedication was completed firecrackers by the thousands went off in the front yard! Ushers took the guests to the dining room where tea and cakes were served to all. Over a thousand people came to see the building. At one o'clock the Sisters entertained the clergy and





THE STANLEY MEMORIAL BUILDING OF ST. LIOBA'S SCHOOL IS THE GIFT OF MRS. MORTIMER MATTHEWS OF OHIO IN MEMORY OF HER LITTLE GRANDSON

guests at a feast. It was a good time and I was fortunate to be among the guests and desire to tell others what I saw there at that time, but only sorry I cannot express my feelings as I would like to do. Only these few words to tell our friends in America something about the Sisters' work!

The day following the dedication services the work began in the new house and the next day Sister Con-

stance asked me to address all the women and girls of the Industrial Work in Saint Lioba's Chapel. I used *True Light and Holy Love* for my text.

If Mrs. Mortimer Matthews reads this article in *THE SPIRIT OF MISSIONS* I wish to thank her for her great kindness to our Chinese women and also ask for God's blessing upon her and all her family.

## A Soldier Fallen--Who Takes His Place?

**I**T is with deep regret that we record the death of the Rev. Wilson Macdonald on September 13th in St. Luke's Hospital, Manila. A cable from Bishop Mosher says that the cause of death was an acute abscess in the nose. Interment was made in Manila.

The loss to the Philippine Mission is a very great one. Mr. Macdonald was a priest in the diocese of New York, a Canon of the Cathedral of St. John the Divine, when in 1925 he answered Bishop Mosher's appeal for recruits for the Sagada mission of St. Mary the Virgin. Mr. Macdonald's experience as headmaster in the Choir School of the Cathedral led naturally to his assignment to the headmastership of our Boys' School at Sagada. The sympathy of the Church will go out to Bishop Mosher and the Sagada mission, and to those friends and relatives in this country whom Mr. Macdonald left when he gave himself to the work in the mountains of the Philippines.

Through Mr. Macdonald's death, the Rev. Paul Hartzell is again left as the only clergyman at Sagada, with all its varied activities and numerous out-stations.

A courageous young soldier of the cross has fallen at his post.  
Who will take his place?

The Department of Missions will supply particulars.

JOHN WILSON WOOD, D. C. L.

# Georgia Parish Ending Its Second Century

S. P. G. Clergy Served Christ Church, Savannah,  
St. Paul's, Augusta, and Christ Church, Frederica

By the Rev. David Cady Wright

Rector of Christ Church, Savannah

THE following items of interest in the history of Christ Church, Savannah, have been culled by the rector from Stevens' History of Georgia, John Wesley's Journal, George Whitfield's Journal, and the Official Records of the General Assembly of the Colony of Georgia.



THE OLD CHRIST CHURCH

Under date of November 8, 1732, the Common Council of the Trustees for Establishing the Colony of Georgia in America "agreed that Mr. Oglethorpe do set out three hundred acres of Land in Georgia in America to be appropriated for the Use of the Church in the Town of Savannah, and a Site for the Church, and the Minister's House, and likewise a Burial Place." The "Site for the Church" herein mentioned is the lot still occupied by the present Church building, and the "Burial Place" for more than a century used as Christ Church Churchyard is now preserved as Colonial Park in the city of Savannah.

Among the one hundred and twenty-five "sober, industrious and moral persons" who, on the 17th of November, 1732, sailed from Gravesend, England, in the ship *Ann*, under the leadership of Oglethorpe, to found the Colony of Georgia, was a Priest of the Church of England, the Rev. Henry Herbert,

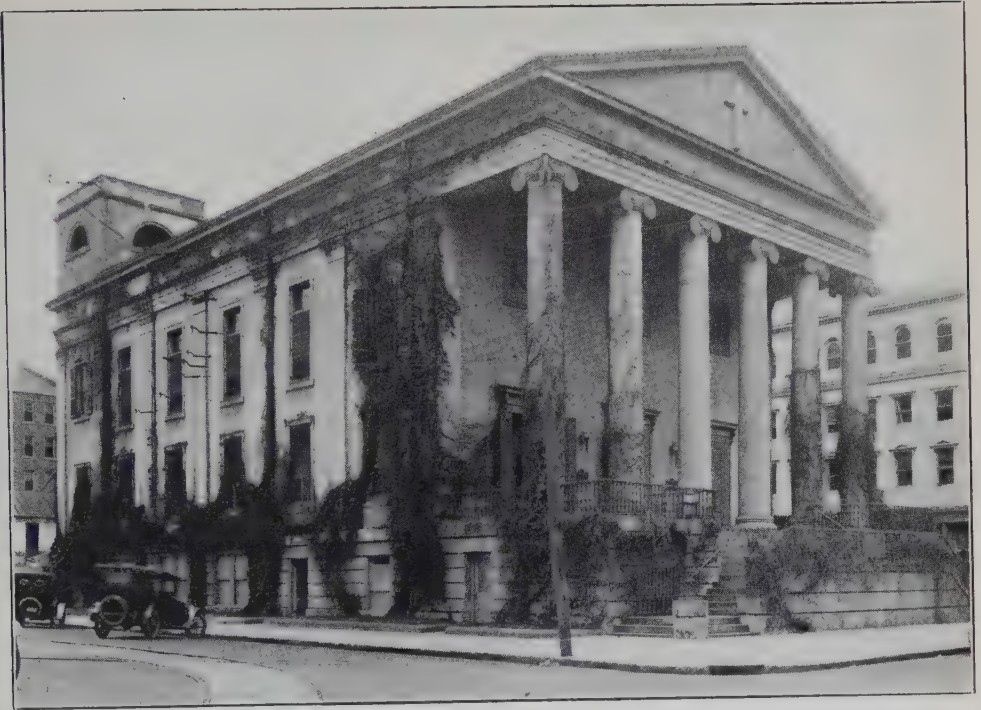
D. D., to whom was entrusted the spiritual guidance of this little flock, all of whom were believers in the Christian religion. Upon landing, Dr. Herbert organized the first congregation of the Church in Georgia, and baptized the first white child born in the new colony. A few months later he died while on his way back to England and was buried at sea.

The following year the records of the Common Council of Trustees contain this minute: "Palace Court, November, 1733 . . . that the Rev'd. Mr. James Quincy be a Passenger in the great Cabin and that five Pounds be allowed for refreshments in his Passage"; also "that the Chalice and Patin (*sic*) for the first Church in the Town of Savannah be sent over in the first Ship."

This Dr. Quincy, who was the first rector of the parish, was a native of Boston, and a graduate of Harvard, and had been ordained by the Bishop of Carlisle in 1730. No Church building having as yet been erected in the Town of Savannah, Dr. Quincy held services in Oglethorpe's tent, or in the open air, until late in 1733, when a Court House was erected, in which services continued to be held until the completion of the first Church building in 1750. This first Church was destroyed by fire in 1796, and a second building immediately erected on the same site.

In 1736 three hundred settlers arrived from England, among them the Rev. John Wesley, who had been appointed "minister to Savannah" by the Trustees of the Colony. Mr. Wesley's brief and rather unhappy min-





HISTORIC CHRIST CHURCH IN THE CITY OF SAVANNAH, GEORGIA  
*Stephen Elliott, the first Bishop of Georgia (1841-1866) and John W. Beckwith, Georgia's second Bishop (1868-1890) were both rectors of this parish*

istry of less than two years was noted for two outstanding historic facts. "He established a school for thirty or forty children which he placed under the care of Mr. Delamotte (a catechist) and on Sundays Mr. Wesley met them in the Church, before evening service, heard the children recite their catechism, instructed them in the Bible, etc. This was nearly fifty years before Robert Raikes originated his noble scheme of Sunday instructions in Gloucester, England, and eighty years before the school was established in the city of New York." Christ Church School is therefore probably the oldest Sunday school in the world, as was acknowledged by the late Mr. Marion Lawrence, head of the International Sunday School Union, shortly before his death. After a continuous existence (so far as the records show) of one hundred and ninety years, Christ Church School is today one of the

outstanding schools of the country.

The second fact of historic importance of Mr. Wesley's rectorship is thus recorded in his Journal: "The first rise of Methodism was in 1729 when four of us met together at Oxford—the second was at Savannah in 1736 when twenty or thirty persons met at my house."

When Mr. Wesley in 1737, as he says, "shook off the dust of my feet and left Georgia," he was succeeded by the Rev. George Whitfield, later to be one of the co-founders, with Wesley, of the Methodist movement. He writes that he found on his arrival "an excellent Christian school, and near one hundred constantly attending evening prayers [daily!]. I visit from house to house, catechise, read prayers, and expound the two lessons every day; read to a house full of people three times a week; expound two lessons at five in the morning (on Sundays), read prayers and preach twice; ex-

pound to and catechise servants; and hold service at seven in the evening every Sunday!"

Whitfield very shortly returned to England to obtain funds for the founding of an "Orphan's House," and returned with "upwards of five hundred Pounds" with which he built "Bethesda," which is still in existence, near Savannah, and is probably the oldest orphanage in America. During this visit to England he became imbued with the spirit of Methodism, a fact which is rather quaintly referred to in this extract from the Journal of Governor Stevens in 1740: "Mr. Whitfield goes on his way without slackening his rate of four Times a Day, in praying, preaching, and administering the Sacrament. He appears to have returned to his Ministry with double Vigour and reading the Common Prayer; what he delivered extempore, as well in Prayers as Sermon, seemed to be with uncommon Vocification and Waste of Spirits; enforcing the Doctrine of Original Sin and the Necessity of a Regeneration, Conversion, and Justification by Faith in Christ, etc. Otherwise Hell was ready to receive us."

The Priest who did the most to build up and extend the work of Christ Church in Colonial days was the Rev. Bartholomew Zouberbuhler, whose ministry continued from 1746 to 1766, and under him the first Church building in Georgia was erected, and de-

scribed as "large, beautiful and commodious."

In 1758 the General Assembly of Georgia passed a lengthy Bill for the proper registration of records in Christ Church, detailing at length the style of the book for such records, and of the box in which it was to be preserved, same having two Keys, one for the rector and the other for the clerk, and ending with the following strange words: "If any person or persons shall wilfully make false entry, or deface any entry in said book, and being convicted thereof, [he] shall be guilty of felony and *shall suffer death without benefit of clergy.*"

A succession of twenty-nine rectors have guided the work of the parish since its founding, among them being the first two Bishops of Georgia, Bishop Elliott and Bishop Beckwith, each of whom was rector of the parish and bishop of the diocese at the same time, as allowed in those days by the Canons of the Church.

The present building was erected in 1840, and consecrated by Bishop Ives of North Carolina, assisted by Bishop Chase of Illinois.

Of the three former rectors of the parish still living, two have been consecrated to the Episcopate, Dr. Coley in 1924 as suffragan of Central New York, and Dr. Wing in 1925 as coadjutor of South Florida.

FOR many years, Dr. Charles S. F. Lincoln conducted with great success a dispensary work at the gate of St. John's University. It cared for the physical needs of the students and extended its ministry to people living in the villages nearby. Two years ago it became necessary for Dr. Lincoln to retire from his work in China. Since then the dispensary has been carried on under the direction of a Chinese physician, Dr. C. T. Teng. In his report for the last academic year, Dr. Teng records a total of 21,552 patients

cared for. The patients from outside of the St. John's Compound were chiefly factory workers. Important service has been rendered in the promotion of public health through many vaccinations against small pox and inoculations against typhoid. The financial report shows a total expenditure of \$2,171 and receipts of \$1,935. Dr. Teng says:

"Our dispensary gave the out-patients not only medical treatment but spiritual cure also. At every clinic, while the patients were waiting they heard the Christian doctrine."



# The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



BISHOP KINSOLVING, THE REV. SOLOMAO FERRAZ, BRAZILIAN, AND THE REV. YASOJI ITO, JAPANESE, IN FRONT OF OUR CHURCH IN SAO PAULO

# THE SPIRIT OF MISSIONS



THE PICTURESQUE SITE OF A RELIGIOUS FOUNDATION OF THE SIXTEENTH CENTURY KNOWN AS "FORTALAZA VELHA" ON AN ISLAND IN SANTOS HARBOR



SHIPS BEARING THE FLAGS OF ALL NATIONS ENTER AND LEAVE THE PORT OF SANTOS DAILY, MOST OF THEM ENGAGED IN THE COFFEE TRADE



PICTORIAL SECTION



ONE OF THE HISTORICAL PLAZAS IN THE CITY OF SANTOS WHICH CONTAINS A FINE MONUMENT COMMEMORATING THE INDEPENDENCE OF BRAZIL

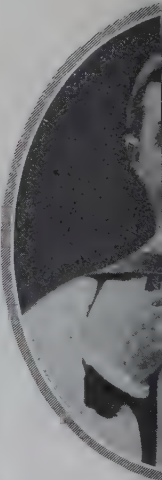


THIS MAGNIFICENT STATUE IN SAO PAULO MARKS THE EMPEROR DOM PEDRO'S BREAK WITH PORTUGAL AND BEARS HIS WORDS "LIBERTY OR DEATH"

# BISHOP KINSOLVING AND



RUA GENERAL CAMARA IN THE CITY OF SANTOS IS ONE OF THE BUSY SHOPPING STREETS OF THIS COFFEE-SHIPING PORT



BISHOP



AVENIDA RIO BRANCO IN RIO DE JANEIRO, THE CENTER FOR BANKS, HOTELS AND RETAIL SHOPPING IN THE CAPITAL OF THE REPUBLIC, CONTAINS MANY MAGNIFICENT BUILDINGS



# NEWS OF THE BRAZIL FIELD



SOLVING



RUA 15 DE NOVEMBRO IN THE CITY OF SAO PAULO COMMEMORATES A DAY NOTABLE IN THE FOUNDING OF THE REPUBLIC



THE BOTANICAL GARDENS OF RIO DE JANEIRO ARE FAMOUS FOR THEIR LUXURIANT BEAUTY. ALL TROPICAL PLANTS GROW IN WILD PROFUSION IN LOVELY SURROUNDINGS

THE SPIRIT OF MISSIONS



THIS RANCH IS THE HOME OF A WELL-TO-DO COUNTRY FAMILY IN BRAZIL, WHICH IS AN ESSENTIALLY AGRICULTURAL AND CATTLE-RAISING COUNTRY



BACK FROM THE SEA COAST IN THE FERTILE VALLEYS LIE MANY FLOURISHING SETTLEMENTS, TO WHICH THE RAILROADS ARE BRINGING PROSPERITY



PICTORIAL SECTION



BRAZIL, LIKE THE UNITED STATES, HAS A LARGE COLORED POPULATION. BEFORE SLAVERY WAS ABOLISHED NUMBERS OF NEGROES WERE BROUGHT FROM AFRICA



THE MORE THAN TWO MILLION NEGROES HAVE BEEN AN IMPORTANT FACTOR IN OPENING UP THE AGRICULTURAL INDUSTRIES IN THE INTERIOR OF BRAZIL



PART OF THE BEAUTIFUL CITY AND HARBOR OF RIO DE JANEIRO AS SEEN FROM THE TOP OF THE SUGAR LOAF AND SHOWING ONLY  
A SMALL SECTION OF THE CITY. ON THE RIGHT IS BOTOPAGO BAY, ON THE LEFT THE ATLANTIC OCEAN



# Dakota Indians Hold Convocation

Four Men Ordained Deacons Where Once  
Their Ancestors Defied the White Man

By the Very Rev. Edwin B. Woodruff, D. D.

Dean of Calvary Cathedral, Sioux Falls, South Dakota

**T**HE Fifty-Sixth Convocation of the Niobrara Deanery" sounds conventional. But in South Dakota it means from two thousand to four thousand Indians, a great village of tents, camp fires, hours of pow-wow, pageants and singing, and most of all a great offering from an impoverished people for the world Program of the Church, which, in proportion to resources is probably the largest regular gift of any group in our Church.



DANIEL GRASSROPE,  
THE HERALD

This has been a bad year in South Dakota. Following many bank failures came the entire failure of the small grain crop and the expectation of a reduced corn crop. The Dakota Indian is poor, but he has shown that he is rich in faith. Up to Fort Thompson, on the Crow Creek Reservation, came about 2,500 people from August 20th to the 22nd. The immense drove of horses, when they were led from pasture to water, equalled a combined Buffalo Bill and 101 Ranch Show outfit. The vigorous superintending presbyter of the Cheyenne Reservation, the Rev. Robert Frazier, familiarly known as "Bob," led his calvacade down the Missouri River bluffs, camping by the

trail on the way. Hundreds came in "Tin Lizzies" but Buicks, Studebakers and Willys Knights were also scattered over the encampment.

The Convocation was held on the identical spot where old Fort Thompson stood. This was a stockaded fort, bastions on its corners, with the buildings inside the stockade. Here the Santees were brought after the Minnesota massacre. The women's tent was set within the limits of the old stockade; the branch-covered booth for the services was built where the old stockade wall ran. One interested visitor was Major Joseph Mills Hanson, who is writing the authorized history of the A. E. F. in France. His father was agent of this very fort where the son came to join in the sacrifice of prayer and praise with many of the Indians who were "outside the stockade" in his father's time.

On Friday, August 20, at 5:30 a. m., Daniel Grassrope, the long-haired Herald, awoke the camp with his clear-toned voice, as he called all to prepare for the early celebration of the Holy Communion. Two Bishops, the Dean of a Cathedral, Dr. Lester Bradner, whose office hours usually begin at nine o'clock, an Executive Secretary, and a few white visitors, unrolled themselves from their blankets on the tent floors or cots, rubbed their eyes, washed in tin basins with Missouri River water, and were ready for the service. Can you imagine the Convention of an eastern diocese arousing itself at five a. m.?

The Indians camp by reservations. At 9:30 the various groups form in procession, led by a color bearer with the flag of the reservation. They march



BEGINNING OF THE SERVICE OF THE ORDINATION OF DEACONS, ON SUNDAY AUGUST 22, 1926, AT FORT THOMPSON ON THE CROW CREEK RESERVATION, SOUTH DAKOTA

in parade from the corners of the encampment and file into the great booth, men on one side, women on the other. Then, when the Dakota hymn begins, clergy and bishops in vestments march down the path to the rustic altar for the formal opening of Convocation. For three days and nights there are constant meetings, conferences, programs. No white Church council can match the intensity and length of these Dakota meetings, only a Democratic National Convention can continue as constantly at it. The white visitors are enthralled by the eloquence of the Indian orators, though they understand no word of it. They are not talking merely business. This year they were discussing *How Should We Worship God? What Are We Teaching Our Girls? The Future of the Indian Schools, Sponsors in Baptism, etc.*

On Saturday, practically the whole day was taken with the collection of the offering for the Program of the Church. A representative of the reservation gives the offering to the Bishop and tells, with no time limit on speeches, how it was collected. When Mrs. Joshua Ironnecklace brought up the offering from Standing Rock, she also gave, herself, an extra thank offer-

ing of five dollars. Five dollars is a small fortune for many Indians. This was her expression of thankfulness for the honor of presenting such a large offering from her reservation. Very good—but she asked that the Bishop place it to the credit of some chapel or group which had been able to bring only a small offering. Here is the unselfishness of love.

In the women's meeting the Woman's Auxiliary prayer was recited in Dakota for the first time. In place of the familiar English words, one heard *Wakanta Iyotan wasaka, mahpiyata Ateunyanpi kin*. Archdeacon Ashley had translated it and the Woman's Auxiliary has generously furnished the cards for all our Dakota women. Mrs. Robert Frazier, wife of the presiding presbyter of the Cheyenne agency, presided over the women's meetings wonderfully. A taciturn Indian woman looked up at her and said: "You good president." That was the imprimatur of authority. It meant that Mrs. Frazier was an exceptionally fine president.

Sunday is the great day of the feast, for the Ordination service is the most ornate of all during Convocation. Archdeacon Ashley, the Nestor of the



## DAKOTA INDIANS HOLD CONVOCATION



WOMEN'S TENT OF THE CONVOCATION OF THE NIOBRARA DEANERY IN AUGUST 1923. THE OCCASION IS A MEETING OF THE DAKOTA WOMAN'S AUXILIARY

Church's work among the Indians, who celebrates his fifty-third year of work among the Dakota people, preached in Dakota. Bishop Burleson preached in English, interpreted. Four candidates were ordained to the Diaconate; Iver Eagle Star, Joseph Paints Yellow, Christian Whipple and Cyril Rouillard. Eagle Star has been twenty-seven years preparing for this day, as helper and catechist. What white man would toil and study for twenty-seven years for the privilege of ordination to the lowest step of the Church's ministry? It is not unusual among the Indians. Whipple and Rouillard are the first fruits of Ashley House, our school for the training of Indian candidates for the ministry, under the charge of Dr. John Burleson.

There is excitement among the Indians at this service, for their offering will be presented on the altar, and they are eager to hear the amount. The Bishop rises to announce the offertory. The Indian quietness becomes even more still. Remember, this is a poor year in South Dakota and these are poor Indians. The Bishop reads the report: There was presented to the Lord from the Dakota people, the so-called Sioux Indians, in addition to

what will be placed on the plate at this service, \$4,392.84! It was received on an offertory plate sent just now by the Chinese girls in St. Mary's School, Shanghai, to the Indian girls in St. Mary's School, Springfield, S. D., and will be used from henceforth, this gift of Chinese Christians to Indian Christians, to hold the Dakota's missionary offering. Sing the Doxology.

The Convocation closed on Sunday evening with the impressive service, peculiar to the Niobrara Deanery, of the Induction of Catechists. Bishop Burleson profoundly moved the congregation by a sermon of rare impressiveness. Goodbyes were said, the camp slept, and early on Monday morning the dust clouds on the prairie marked the end of Convocation.

Perhaps the distinctive and progressive mark of this Convocation was the advance in the young people's work. For the first time the boys and girls made a distinct offering and they gave \$582.92.

This distinctive gift from the young people is the promise that the Indian will still be a missionary. The fifty-sixth Convocation of the Niobrara Deanery has added another item to one of our greatest missionary stories.

# Up and Down the Rivers of Alaska

The Pelican Speeds on Errands of Mercy  
and Cheer Throughout the Summer

By the Rt. Rev. Peter Trimble Rowe, D. D.

Bishop of Alaska

The following brief notes of Bishop Rowe's journeys through the interior of Alaska last summer were not written with any thought of publication, but we feel sure our readers, especially the members of the Woman's Auxiliary, will be interested in what the loved Bishop of Alaska writes:

THE trip from Nenana to St. John's-in-the-Wilderness is just about 1,000 miles—first down the Tanana, then down the Yukon, then up the Koyokuk. I made many calls at fish camps and riverside cabins on the way. We had good weather, medium water, and made St. John's-in-the-Wilderness at Allakaket in fast time, so different to two years ago when the *Pelican* was wrecked in the attempt. At Allakaket I had a nice visit with Miss Hill and Miss Huband.

From Allakaket we went to Anvik, 1,100 miles. Everything is in good condition at Christ Church Mission. Dr. and Mrs. Chapman and all the staff are well.

From Anvik to the Mission of Our Saviour at Tanana, up stream 500 miles, is a hard pull, but we made it all right. I had to send a sick woman from Tanana to our hospital at Fort Yukon—mother of five children—a matter of 390 miles. I have to bear

the expense—heavy of course, but it was a very appealing case.

While at Tanana a fourteen-year-old boy was shot in the stomach by an accidental discharge of a 22 caliber rifle. A sorrowful case—the only boy in a family of six children. I had to use the *Pelican* to get him to a doctor 300 miles away. He died on our hands before we got to a doctor. Dreadful. These things that we are called upon to meet and do here I cannot and will not sidestep. I count upon the Church to stand by me, not only in general approval of what I am trying to do for the relief of suffering humanity in the name of our Divine Father, but by supplying me with the funds to help carry the expense. I am ready to make any sacrifice myself, but I cannot meet all this expense alone.

I am now back again at Nenana. The new building for St. Mark's School to be known as "The Betticher Memorial Building" is progressing well. Please let the Woman's Auxiliary everywhere know that I am counting upon the early payment of the \$15,000 from the Auxiliary Corporate gift in accordance with action in New Orleans. I could not be in New Orleans to plead my own case. I am grateful to the Auxiliary for its action and I hope there will be no delay in sending the part of the gift that has been designated for Alaska.



THE BOAT ON WHICH BISHOP ROWE TRAVELED  
THREE THOUSAND MILES LAST SUMMER





THE REV. L. B. RIDGELY, D. D., ACTING DEAN OF THE CENTRAL THEOLOGICAL SCHOOL AT NANKING, DIGS THE FIRST SHOVELFUL OF GROUND FOR THE NEW BUILDINGS

## Digging Dirt for the "Power House"

Central Theological School at Nanking,  
China, Breaks Ground for Its New Buildings

*By the Rev. L. B. Ridgely, D. D.*

Acting Dean of the Central Theological School

AT last, on Sunday, June 27th, we broke ground for the buildings of the Central Theological School at Nanking. The contract is let and the actual building begun.

It was at four o'clock in the afternoon of a brilliant but not too hot summer day, and in the midst of an open field from which the wheat harvest had just been reaped, that the faculty and students and a few friends met informally and with a brief religious ceremony broke the ground. Dean Mather being absent on furlough and ill, in England, the writer, as Acting Dean, dug the first spadeful. The Rev. Mr. Tong, who is not only Professor of Theology but also Secretary and Treasurer, dug the second spadeful, and then all the students, nineteen in number, with great enthusiasm, each in turn dug a spadeful or two.

The break was made at the founda-

tion of the Administration Building, in which, for the present, one room will be used as the Chapel. After that we broke ground also for the house where Mr. Tong is to live, and then for that where the writer is to live. The service closed with prayers for the School, the work of training, the work of construction, and the workmen—a prayer which will be used daily in the School till the work is finished.

The service, simple as it was, was really inspiring, there on our own ground, with the great "Purple Mountain" in the background on the east (the home of dragons and spirits venerated for ages by the Chinese), and the "North Pole Pavilion" in the background on the west (an ancient observatory on a picturesque hill with a famous temple beside it on the city wall), while below it, just across the

way from us stands the quite impressive temple of the Guardian of the City, a fine specimen of dignified and beautiful Chinese architecture, though used at present only as military headquarters.

Our buildings, too, are to be entirely in Chinese architecture, fitting in with our surroundings as well as with the "new national spirit" of young China. A Chinese gatehouse will open into our twelve acres of ground. A Chinese bridge will cross the little stream that runs through one corner of the land and will afford us a little lake where we can keep ducks or fish to combat the mosquitoes that are such a dangerous nuisance in China. A long central path will lead up to the Chapel, which will be at the center of all, a dignified and beautiful building, not large, but dominating all the rest, Chinese in style but thoroughly Christian in decoration and in spirit. In front of this on one side an Administration building and a dining hall, with kitchens and baths adjoining, and on the other side the library and common room, and the building for class rooms, lectures and assembly. Back of the Chapel, the dormitories will be built on both sides of the central walk—long, low, one-story structures, with individual rooms, one for each student, twelve in each building, all facing south and opening on a little courtyard. This is the type of construction agreed upon and recommended by the Association of Mission Architects for all hospital wards and for dormitories in all schools in China. On the farther end of the lot in the distance will stand the residences of the faculty.

For the present we are able to put up only a smaller part of the scheme, but it can be made to do for fifty men. We begin the new term on September 11th, with a new class of ten or more, which will make our number about forty. The buildings are designed for the needs of 100 students, so the dining hall and other large rooms can be partitioned off temporarily for class rooms, chapel, and other purposes. The

Chapel, which is to be the crown of all, must wait for the future.

What we are contracting for just now does not include fitting, plumbing or lighting, and is to cost, in all, \$45,000 (Mex.), which represents nearly all we have in sight at present, of which the English Church has contributed £3000 (about one half), and the Chinese Church already nearly \$2000, with more to follow. We venture to hope that the good friends in America will send us more gifts to help complete the plan. It would be fine if different persons or groups would undertake responsibility for different features, large or small. Gifts for anything, from the Chapel, at \$10,000, to the smallest details and fittings, would be most welcome, and a special blessing to China at this time, when the building up of the religious life of the people is the greatest need and the most effective assistance we of the West can give to our sister Republic of the East, and to the "C. H. S. K. H.", our younger sister in the Church of Our Lord Jesus Christ.

### Chinese Students Open Bible Schools

IN spite of all the anti-Christian agitation in China last year the Christian work at Soochow Academy, of which the Rev. H. A. McNulty is the head, has gone on in some respects more strongly than in a normal year. Seventeen students were confirmed and sixteen baptized. Groups of students used part of the summer holiday by opening ten summer vacation Bible schools in the various cities from which they came. In order to raise money to meet the expenses of these vacation schools about two-thirds of the student body went on "chuh-soo" diet, *i. e.*, gave up all meat, during all of the last month in school; and put the sum obtained, about \$50.00, into the summer school funds. 150 students applied for entrance for the new academic year with only 60 vacancies available.





THIS GROUP OF THE GIRLS OF THE HOSTEL WAS TAKEN AT THE SIDE ENTRANCE OF BISHOP McKIM'S RESIDENCE IN TOKYO

## Hostel for Girls in Tokyo Reopens

Christian Teaching Makes Its Influence Felt in the Home and Beyond

By *Louisa H. Boyd U. T. O.*

For twenty-four years evangelistic worker in Tokyo

I HAD been working in Tokyo for nineteen years when the great earthquake came and destroyed everything, and burned the big house in which I lived with fifteen Japanese school girls. It was a most delightful work and gave a rare opportunity for Christian influence among those girls. Of course all this was interrupted by the earthquake, but when I came back to Japan from America a year ago, Bishop McKim said I could take up the same work again, and after a short time I rented a fairly large Japanese house and there I live now with eight Japanese girls. One of these girls was living in the old hostel with me. The rest of those fifteen girls, except one, have left school or graduated and have homes of their own or are teaching. The one

girl is in college, but wants to become a Christian. She was a Buddhist nun when she came to my house to live three years ago.

The girls in the hostel are now my chief care. They board here and go from here to school, so are absent the greater part of the day. We have family prayers every morning and evening and they go with me to All Saints' Church on Sunday mornings, and Sunday evenings we have a short service in the house. I teach the girls the Bible and also teach English once a week to those who study English at school. Every morning at family prayers we each recite a verse from the Bible, though we learn one verse a week, that it may be planted in our memory.

Three of these eight girls are Chris-

tians and one has asked for baptism, but the Christians also need teaching and directing, and it is a pleasure to watch their development. We who have had Christian teaching from childhood cannot realize how little these young Christians know.

Our Japanese house has eight rooms and a small entrance. That sounds like a big house but in fact it is not, for the biggest room is only twelve by twelve, and the smallest six by six and it is certainly not big enough for eleven people. I live upstairs in three rooms, twelve by twelve, twelve by nine, and nine by six, and the girls and my cook live downstairs. The girls have a small dining room. My twelve foot by twelve mat room upstairs is study, sitting room, prayer room and Sunday school room, and also serves as a bedroom when I have a guest. In true Japanese style we make a pallet on the floor at night and roll it up and put it in the closet in the day and we have a sitting room again. A Japanese house is easily furnished.

A girl who has once lived in the hostel seems to me always different from others. After they leave the hostel I try to keep up with them because they are so lonely. I write to all and those who are near enough I visit, also when possible send them a book or paper that will keep them on in their Christian life or help them get nearer the true way.

Those who go to places where there is a church have connected themselves with that church and again many go into the country where there is no church. Thus they have nothing to help them and everything around them is striving to draw them back into sin and forgetfulness of God. With all that these people have to draw them from the true path, I marvel that any can stand true. How much we need your prayers for the native Christians!

Many of the old girls who were not Christians when they were in the hostel have become Christians since, and

still others are desiring to become Christians.

I have a Sunday School here on Saturday afternoon. Of course our Sunday School room is small and we have to move out all the chairs. The children do enjoy them so much, not having any chairs in their houses. Even when all the chairs are out of the way, when from twenty-five to thirty-five children sit on the floor in a big jumble, there is more or less confusion, but usually they are quiet at prayer times and listen well to Bible stories. I am a great believer in Sunday Schools for Japan. Although one may not be able to keep up with all these children, yet prejudice is taken out of their minds, and the often repeated truth that there is only one God does make its impression and that impression lasts in most cases. It is from these children that the Church draws the best Christians, and most of its Christians I might say.

As the girls are away part of the day I have time to visit in Japanese houses. I visit mostly the "shut-in" among our Christians and also visit and teach women who want to hear more of the Gospel Story. My daily life is very varied, with sometimes a rush of Japanese guests, but it is all enjoyable, and all, even the guests, work for the Master. I may work, but after all it is only as He gives the increase that it really amounts to anything.

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ON Sunday, August 13th, Bishop Brent preached in Rochester Cathedral, it being the first occasion on which a Bishop of the diocese in which Rochester, New York, is situated has visited Rochester, England, officially. In his sermon the Bishop endeavored to strengthen the bond which unites England and America, which was greatly appreciated by Dean Storrs of the Rochester Cathedral, who is planning to visit Rochester, New York, the home of the Bishop Coadjutor of Western New York, next year.



# America Greet the Bishop of London

## In His Tour Round the World Distinguished English Prelate Will Visit Our Colleges

THE Church in America is looking forward with keen anticipation to the visit of the Rt. Hon. and Rt. Rev. Arthur Foley Winnington-Ingram, Lord Bishop of London, who, beginning September 30, will make a five-weeks tour of colleges and universities of the United States. He has already spent two months in Canada.

The Bishop of London is one of the outstanding figures of the Anglican Communion. In the twenty-nine years of his prelacy in the capital of the British Empire—for he was Bishop of Stepney for four years before he became Bishop of London—he has won the hearts of all sorts and conditions of men. In spite of the fact that he is sixty-eight years of age, the walls of picturesque, moat-surrounded Fulham Palace, for more than four hundred years the residence of the Bishops of London, have never sheltered a man who was more in touch with the spirit of youth. His talks to the young men and women of Oxford and Cambridge have made a deep impression.

It is to this sympathy of the Bishop of London with the intellectual difficulties and problems of the student body that the Church in America owes a great opportunity. Beginning on September 30th at the State College of Iowa at Ames—said to be the largest Agricultural College in the world—he

will address and meet informally the student bodies of the Universities of Iowa, Chicago, Illinois, Wisconsin, Northwestern University at Evanston, Illinois, the University of Michigan, Harvard, Brown University at Providence, R. I., Trinity College, Hartford, Yale, Columbia and Princeton, the University of Pennsylvania, Washington and Lee University, Lexington, Virginia, Virginia Military University and the University of Virginia, ending up with the University of the South at Sewanee, Tennessee, from whence he will take train for San Francisco to continue his journey to the Orient.

In addition to the engagements noted above, the Bishop will meet with the members of the National Student Council and will attend

the annual conference of the educational leaders of the Church, in Detroit. A formal welcome will be given him in Baltimore by the Rt. Rev. John Gardner Murray, D.D., Presiding Bishop of the American Church. Other more or less formal occasions will be a call on President Coolidge, a dinner tendered by the Pilgrims in New York at which Dr. Chauncey M. Depew will preside, a luncheon given by the Church Club of New York in connection with a meeting of the Chamber of Commerce in their historic hall in Liberty Street, and numberless conferences, interspersed with intervals for relaxation on



*A. F. London*

the golf links or on tennis courts. The Bishop is an adept at all athletic games and hopes to make many contacts with his student friends in this way.

The above is a mere skeleton of the Bishop's activities while on his whirlwind progress through our college towns, which again is only an episode in a trip around the world in which he will visit China, Australia, New Zealand, the Malay States and Ceylon. One views with wonder and admiration the spectacle of a man of nearly the Biblical "three score and ten" embarking lightly on such an enter-

prise. The good wishes and prayers of the Church will follow him wherever he goes.

This visit to America has been made possible by the Turner Legacy, a gift to the Department of Religious Education of the National Council for the purpose of providing American students with a series of lectures by eminent Christians. In response to the invitation of Bishop Gailor, then Presiding Bishop of the Church, Bishop Winnington-Ingram will deliver the first series of talks provided for by this gift.

## Out of the Day's Work in Anking

A CHINESE boy somewhere in our city of 100,000 was nibbling at a



THE MOTHER, THE BOY AND THE BEAN

big flat bean. Beans are one of China's staples, though for food they generally take the form of bean curd. While this particular boy nibbled he did just what his mother feared. The bean lodged in his windpipe, almost completely shutting off his breath.

Now this woman was a quick-witted mother. She also knew something about St. James' Hospital from a woman who lived in the same house and who had been in the hospital as a patient for a serious operation. So she threw the boy into a ricksha and rushed him to St. James'. He arrived in a state of complete collapse, apparently just about to take his last breath. Dr. Taylor had gone to his home on the compound for luncheon. An S. O. S. brought him back to the hospital on the run. The chances of saving the boy's life, even by opening his windpipe, seemed slight. There was no time for sterilizing instruments and little for an anaesthetic. In spite of all the difficulties Dr. Taylor and Dr. Meade succeeded in making a hurried opening in the windpipe below the bean. After several days, the boy having recovered from the first operation, a second was performed. This time he coughed the bean out on to the floor.



## Brief Items of Interest

**D**R. John W. Wood, Executive Secretary of the Department of Missions, has returned from Brazil and will be ready to accept invitations after October 1st, for Sundays and weekdays, to speak on the important work the Church is doing in that country.



**O**NE of the advanced steps taken by the U. S. Department of the Interior for the welfare of the native people of Alaska is a floating hospital for the Yukon and its tributaries. Just how successful the enterprise will be can only be determined by experiment. Meanwhile, our mission staff on the Yukon was notified by the Department of Missions of this innovation. One of them in acknowledging the message says: "A floating policeman would be a good thing too; but we are not likely to get that benefit, and are thankful to think that we are to see a doctor occasionally."



**I**N our July issue the portrait of Benson H. Harvey, a recent recruit to the Philippines, bore underneath it the caption "from Massachusetts." This was an error. The Rev. William Porkess, rector of St. Stephen's, Wilkinsburg, Pennsylvania, writes us, "Benson Heale Harvey is a St. Stephen's boy and we all are proud of him. The fact that he has been taking his seminary training at Cambridge perhaps accounts for the error." We are indebted to Mr. Porkess for calling our attention to this.



**T**HE children of Mrs. Y. K. Yen have given \$7,000 for a woman's hostel in connection with the Central China University. The University is a joint effort of missionary educational agencies in Wuchang and Hankow to establish one strong Christian institution in Central China. The effort is being made with the Boone University property as a nucleus. The new hostel is to

bear the name of Yen Mung Hsioh Se (Mrs. Yen Memorial Hostel).



**A**T a meeting of the House of Bishops of the *Chung Hua Sheng Kung Hui*, held in China in May of this year, Bishop Graves asked if he might be allowed to resign the Chairmanship of that body. His resignation was accepted with regret and Bishop Roots was elected in his place.



**T**HERE has lately passed away a faithful and devoted handmaid of the Church, Margaret Payson Waterman, for some time a missionary worker in the Philippine Islands, who did valuable linguistic as well as other work for the Mission there.

When the Rev. Charles H. Brent became Bishop of the Philippines she went out with him to take charge of the Church Settlement House in Manila. Later she was sent to Bontoc, in the mountains, where she lived almost alone among the natives, attracting children to her humble home and to the Church, translating the liturgical Gospels and then the whole of St. Luke into the Igorot dialect, and compiling a grammar of the language.

After several years there she returned to America considerably broken in health; but the attraction of the work among the simple people of the Philippine mountains did not allow her to settle down to anything in this country and she returned as a volunteer to Sagada for another spell of work, carrying on her translations, now in Ilocano, and helping younger members of the staff in their studies.

Returning finally to this country in 1924, with shattered health, she passed away on July 12, at her old home in Gorham, Maine.

A gentle, loving, zealous soul, may she rest in peace, and be prepared for perfect service in perfected life!

—A. C. A. H.

# SANCTUARY

## OF THE CHURCH'S MISSION

*YEARS begin in October."* . . . *It is so impossible to form resolutions in October. Yet that is the only moment when they might make a difference. For by Christmas or January, our year has already determined its drift. Shall we try, then? Shall we look ahead over the whole period before us, and detect what it is likely to lack, and bring into play what it most requires? Here is October. We have our chance. It is the Dawn of the Year.*—Scott Holland.



**O** GOD, Thou hast made Thyself known to us in Jesus Christ, and to other races Thou hast made Thyself known in the lives of holy and inspired men. We believe that in the life and teaching of Jesus is the consummation of all truth, that Thou dost mean this truth to be for all mankind, and that we are called to share it with them.

But how shall we convey to others that of which we have understood so little, that which in some ways they have understood so much better than ourselves?

Give us, we pray Thee, such clear knowledge of the truth as it is in Jesus, that we may recognize it wherever we find it, and make such sure hold of it that others may see it in us, for the sake of Jesus Christ our Lord. Amen.

*(London Diocesan Magazine.)*



**A**Lmighty GOD, who by thy Son Jesus Christ hast granted unto us a knowledge of thy love, and hast bidden us to share with others that which we have ourselves received, we thank thee for thy servants who have gone forth from our midst to spread the knowledge of thy love amongst all who are living in ignorance of thy love.

Grant that we who remain at home may continually support and aid them by our sympathy, that we may rejoice with them in the success of their work, and sorrow with them in their difficulties and disappointments, that so we may at length share with them in the joy of their reward. We ask in the name of our Saviour Jesus Christ. Amen.

*(The Mission Field.)*

*Our Father—*



# The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Department of Missions and Church Extensions, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

## Appointments of the Presiding Bishop

Tuesday, Wednesday and Thursday, October 5, 6, 7, Meetings of Departments and National Council, Church Missions House, New York.

Wednesday, October 13, Catholic Congress in Milwaukee, Wisconsin, Solemn High Mass, All Saints' Cathedral.

Monday, October 18, Scranton, Pa., seventy-fifth anniversary of St. Luke's Parish.

Tuesday and Wednesday, October 26, 27, Bethlehem, Pa., Synod of Province of Washington.

Thursday, October 28, Baltimore, Md., formal welcome to the Bishop of London.

### Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

### Across the Secretary's Desk

TO the Secretary who knows something of the spirit of the missionary and something of the ideals of the staff at the Church Missions House, it is a pleasure to have such a message as this. It comes from one of our mission teachers on his way back to the Orient after furlough:

"This voyage across the Pacific seems to me just the pathway back to a spot that is very dear to me, and a work that I count it fortunate to have a part in. One of the delightful features of a furlough to me has been the cordial spirit I have met with in the Missions House. My furlough has been more than I could have wished and I think it will carry me a long way."



MR. AND MRS. PARSON sail from England October 7th for Liberia. Last month in Belgium they attended, in company with Bishop Campbell and the Rev. H. A. Donovan, the most representative and important conference ever held on Christian work in Africa. The missionaries from the field, missionary administrators from the home offices and students of African life and customs were present from many nations and from many Christian Communions. In addition to the four friends who attended the conference the party sailing for Liberia will include the Rev. John Kuhns and Miss Clara M. Keith, a nurse.

A FEW months ago our station in Changshu, China, was in a bad way for lack of water. Old wells had gone dry. The canal water is sickening to look at and worse to drink, even after boiling. I have seen it and I know. All this is a thing of the past now. The vestry and congregation of Christ Church, Bay Ridge, Brooklyn, came to the rescue. The vestrymen made up \$500.00 personally. The congregation voted \$500.00 of its Easter Offering. Trinity Church, Binghamton, New York, also took a hand. One of the Brooklyn laymen says:

"I recently had a letter that our Changshu friends had reached water at two hundred and sixty feet and that it seemed very sweet and clear. They have put in a four-inch pipe and the water stands at six feet below the surface. They are assured of a sufficient supply to take care of all the houses in the compound, including the school and hospital. The people in Changshu are so enthusiastic over this well that one of the wealthiest Chinese has ordered that a well be driven for him and the town itself is considering putting in one for the general public. At least we have taught the people in Changshu something in the sanitary line."

One reason why Brooklyn and Binghamton went into partnership to drive that well is that one of the parishes has a young woman and the other a young man as members of the Changshu mission staff. The living link makes a lot of difference.



EVERYTHING is grist that comes to the missionary mill. Does anybody happen to have on hand a small desk size Comptometer or Monroe Calculator? If it is in good condition and he is willing to part with it, it can

be used advantageously in the office of our missionary architect in Hankow.

My friend Mr. Walter A. Taylor writes: "It seemed to me quite possible that with efficiency experts and office managers coming and going there must be many of these machines being put aside for other makes, or being sold to second-hand dealers or rebuilders. We shall hope that sometime you may know or hear of a stray one looking for a job."

There seem to be some architectural calculations for which even the ingenious Chinese abacus does not suffice.



**W**IRELESS is proving a great blessing to Alaska. Some time ago attention was called to the fact that Dr. John W. Chapman of Anvik had arranged with a radio operator in Fairbanks to relay to him by radio, telegraphic or wireless messages sent through Fairbanks.

Commenting upon this service, Dr. Chapman says: "Many messages have gone to the United States by his kindness, and among other benefits I was able to get specifications and prices from Mr. Horton on an engine for the sawmill to replace our broken tractor, and to send in an order. This was all done during the weeks in April and May when we are ordinarily cut off from all communication whatever with the rest of the world, even from the military wireless stations in this district. The daylight season came on before I was able to arrange for transmission from our new quarters. Otherwise I presume that I might have been heard in Seattle. I have heard Mr. Grove transmitting my messages to his correspondent in San Francisco and the San Francisco amateur repeating the messages.



**B**ISHOP HULSE is convinced that the key to the Church's future in Cuba is a good boys' boarding school. The Department of Missions stands with him absolutely. For several years Bishop Hulse has been trying to find a man, either ordained or unordained, married or unmarried, but not over forty years of age, who could act as headmaster of the school. The Department of Missions agreed to a plan for getting the school under way. Everything is ready for advance, but, in spite of years of search, the Bishop has been unable to find this man. Meanwhile an unusual opportunity for establishing the school in the city of Havana has been lost. That location now seems out of the question. The Bishop has worked out a new plan for placing the school at Camaguey. Everything is still held up however, by inability to find a headmaster.

Bishop Hulse is almost in despair and is disposed to give up the whole project. He says: "If we cannot find a competent

teacher I am seriously considering giving up the school plan. It is the most important thing we have undertaken since I came here but we have never been able to make it go because we can't find the right man for teacher. The work in Cuba will lack permanence unless we can build up an educated constituency."

Is there no man in the American Church who has the qualifications, and who is ready to consider such a challenge for service?

"Where," asks the Bishop, "do the Methodists and the Presbyterians get their fine teachers for Cuba? Can it be possible that they can develop men with more devotion than we can produce?"



**T**HE needs for such equipment items as are contained in the list of Advance Work objects is forcibly illustrated by the statement of one of our women in the Orient: "During my twenty-one years of service in China, I have never had a home that I could consider my own. I have lived in fourteen different houses or rooms in a school, and on several occasions have had to turn out at short notice in order to make place for somebody else. Twice I have had to rent Chinese houses on my own account."

## Arrivals and Sailings of Missionaries

### ALASKA

Deaconess Harriet M. Bedell on furlough arrived in Seattle August 1.

### BRAZIL

Mrs. C. H. C. Sergel and son arrived in New York August 26.

### CANAL ZONE

Miss Alice C. Lightbourn returning to the field after furlough sailed from New York August 21.

### CHINA—ANKING

Miss Mildred Capron returning to the field after furlough sailed from San Francisco August 28.

Rev. and Mrs. E. J. Lee and family returning to the field after furlough sailed from Seattle August 26.

Miss Helen Goldsborough, a new appointee, sailed from Seattle August 26.

Miss Carolyn R. Davis, a new appointee, sailed from San Francisco September 4.

Miss Lillian Harris, a new appointee, sailed from Seattle September 7.

Miss Mollie E. Townsend returning to the United States on furlough arrived in Vancouver August 18.

### CHINA—HANKOW

Mr. and Mrs. Robert E. Bundy and child returning to the field after furlough sailed



## THE NATIONAL COUNCIL

from San Francisco August 7 and arrived in Shanghai August 29.

Miss Sophia E. Igo, a new appointee, sailed from Vancouver August 19.

Rev. Nelson D. Gifford, Jr., a new appointee, sailed from Seattle September 7.

Miss Mary E. Wood returning to the United States on furlough arrived in Vancouver July 12.

Mrs. A. A. Gilman returning to the United States on furlough arrived in Seattle August 15.

### CHINA—SHANGHAI

Mr. Donald Roberts, a new appointee, arrived in Shanghai September 3.

Miss Frances C. Markley, a new appointee, arrived in Shanghai September 3.

Mr. H. A. Matsinger returning to the field sailed from San Francisco August 21.

Miss Emma C. Cook, a new appointee, arrived in Shanghai September 3.

Dr. Julia Russell, a new appointee, sailed from San Francisco September 4.

Miss Ruth H. Richardson, a new appointee, arrived in Shanghai August 21.

Dr. Lula M. Disoway sailed from Seattle September 7.

Rev. Ernest H. Forster arrived in Shanghai after furlough August 25.

Mr. James H. Pott arrived in the United States on furlough August 1.

Mrs. Hollis S. Smith and child on sick leave arrived in Vancouver September 6.

Mr. and Mrs. W. H. Taylor and family on furlough arrived in San Francisco August 4.

### DOMINICAN REPUBLIC

Rev. William Wyllie returning to the field after furlough sailed from New York August 12.

### HAITI

Mrs. Estelle S. Royce returning to the field after furlough sailed from New York September 3.

### HONOLULU

Miss Dorothy H. Locke, a new appointee, sailed from San Francisco September 1.

### JAPAN—KYOTO

Miss Anna S. Van Kirk returning to the field after furlough sailed from Seattle August 26.

Miss Frederica Smith returning to the United States on furlough arrived in Vancouver August 31.

### JAPAN—NORTH TOKYO

Rev. Norman S. Howell, a new appointee, sailed from San Francisco August 28.

Mrs. Iola G. Clifford and daughter Jean Frances sailed from Vancouver August 5.

Miss Mildred P. Russell, a new appointee, sailed from San Francisco August 21.

Miss J. Arria Bishop, a new appointee, sailed from Seattle September 7.

Mr. Ernest W. Foote returning to the United States on furlough arrived in San Francisco August 24.

### LIBERIA

Rev. H. A. Donovan sailed for Belgium where he will attend the La Zoute Conference August 20.

Mr. Leo Meyette, returning to the United States on furlough, arrived in New York September 13.

### MEXICO

Miss Myrtle E. Falk returning to the United States arrived at her home in Seattle in August.

### PHILIPPINE ISLANDS

Rev. Benson H. Harvey, a new appointee, sailed from Seattle August 26.

### PORTO RICO

Miss Carmen Carcia returning to Porto Rico sailed from New York August 28.

Miss Florence A. Basom returning to the field after furlough sailed from New York September 2.

Miss Hildreth Cronshey, a new appointee, sailed from New York September 2.

Rev. and Mrs. J. F. Droste returning to the field after furlough sailed from New York September 2.

Miss Frances B. McNulty, a new appointee, sailed from New York September 2.

Miss Ethel A. Stevens returning to the field after furlough sailed from New York September 2.

### VIRGIN ISLANDS

Mrs. C. T. Pfeiffer and daughter, returning to the United States on furlough, arrived in New York September 12.

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## Educational Division

WILLIAM C. STURGIS, Ph.D., *Secretary*

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## Summer Conferences

THE season of Summer Conferences is now over and seems to have been more successful than ever before. Year by year the attendance steadily increases at the Conferences under our own Church, and they are becoming an important factor in training leaders, in opening the eyes of the average person to what the Church is really doing and in deepening the spiritual life of the whole Church.

This year, Headquarters was able, through crowding the program of some of the officers, to supply leaders of classes at thirty-two Con-

ferences; at many others, the various districts supplied their own leaders.

Of the two classes of people who flock to Summer Conferences—young people, and—what shall we say?—well, let us be gracious and say Seniors, the more valuable are the former—let us call them Juniors. Whatever peculiar aspects of the new freedom these Juniors are exhibiting now-a-days, the striking thing about them is that they are beginning to think. They may think crookedly and reach no goal; they may solemnly organize a "League of Damned Souls", but to think crookedly is better than not to think at all; and to imply that one has a soul to be damned is a more hopeful condition than not caring whether one has a soul or not. Now, the interesting thing is that it is this very hopeful type—flapper, if you like, male and female—which crowds our Summer Conferences; not driven or herded, but coming of their own volition, spending their vacations that way. And we who are fortunate enough to see them on such occasions and try to lead them, realize the fact that flappers have wings, even if rudimentary; and that they have a keen desire to flap up and not down. This is the value of the increasing number of Young People's Conferences, and those who have had experience of both, find themselves wondering how long the Church will think it advisable to foster the Conferences which attract the mature and well-seasoned souls, if, by so doing, she misses out on a Junior Conference, or has no room for every youngster who wants to come.

I went to three places this summer—Kansas, South Dakota, and Michigan. It is difficult to make comparisons, but one thing stands out in my mind—a Conference held in buildings belonging to the Church has a certain note and atmosphere impossible to reproduce elsewhere. The time must come when the Church ceases to be dependent upon the courtesy of outside institutions for grounds and facilities suitable to her use in this respect. Everything possible was done at Hillsdale to emphasize the note of the Church; but, as Church people, we were not quite at home—we were guests. At both Topeka and Sioux Falls we had the feeling that everything belonged to us—we were on our own Church property—we were at home.

## The New Study Book

THE new study book, *Beyond City Limits*, by the Rev. F. D. Goodwin, appears to have been used in classes for leaders in the majority of Summer Conferences, and to have aroused a degree of interest which indicates large future sales. Last year, in my desire to avoid over-stocking with *That Freedom*, I ordered an edition of only 8,000. It was a poor guess, and I suffered the consequences ("suffered" is right, if mere letters can be pain-

ful); nearly two thousand copies were demanded over and above the supply. This year, an edition of 15,000 has been prepared. Of these only 150 are bound in cloth, as experience shows that comparatively few people care to pay a dollar for a book bound in cloth when they can buy the same thing in paper for sixty cents. Incidentally, I want to avoid future trouble by saying that, through an oversight (mine I imagine) the same title-page was used in the whole edition, irrespective of binding. The price is given there as sixty cents, but in the cloth-bound book it should read, \$1.00.

The Suggestions for Leaders for *Beyond City Limits* have been prepared by Miss Boyer, and are admirable. We hope to have copies ready for distribution by October first. The price will be 25 cents as usual.

In June, 1926, after Mr. Goodwin's book was printed, including the bibliography, the University of Chicago issued a *Handbook of Rural Social Resources*, edited by Henry Israel and Benson Y. Landis. Oddly enough, in size and binding, it almost duplicates *Beyond City Limits*; and it would be hard to find, in so compact a form, a greater wealth of up-to-date information and statistics, to supplement Mr. Goodwin's book. Its scope is best indicated by the following quotations from the Introduction. "This handbook is designed as a reference work for a variety of rural workers. It comprises data about many rural interests and is published as a source of concise information for teachers of rural social science, teachers and administrators of public schools, extension workers, social workers, ministers, church administrators,, etc." If *Beyond City Limits* be a stimulating view from the outside, the *Handbook* is for the worker on the inside. The two supplement each other admirably, and the leader might spare one almost equally well as the other. The price of the *Handbook* is \$1.00.

Miss Renfrew, of Trinity Church, Boston, has again supplied a small play, to be given in connection with *Beyond City Limits*. It is called *The Hope of the Nation*, and is simple and easy of production as it calls for only six characters—three adults and three children. The settings and accessories are of the most plain and commonplace variety. It does, however, require good acting simply because it represents such familiar and everyday conditions. The character of the country priest, especially, demands the best effort of a really good actor.

Mention of *Beyond City Limits* recalls the fact that one of our popular Church journals recently referred to the book as "the textbook for the Woman's Auxiliary Study Class during the coming year." Old conceptions die hard. It seems almost impossible to get it into the minds of even Church editors and reviewers that the Woman's Auxiliary, as such, has no special responsibility for, or ex-



clusive interest in, the yearly textbook for reading and study. A Committee representing the National Council decides on the topic, chooses an author, edits the manuscript, and issues the book with the imprint of the National Council. The Council pays the bill, the Bookstore sells the books, and the profit or loss (usually the latter) goes to the Council. All this, without an eye being directed toward the Woman's Auxiliary. Even if, by reason of greater intelligence and interest, the members of the Auxiliary be the chief purchasers of the book, the latter is in no way associated with their organization. It is designed and intended for general reading and study on the part of every member of the Church throughout the United States, whether Bishop, priest, deacon, lay man or lay woman. This is the fact which, for nine years, I have been trying to impress on the men of the Church. A dent has been made in a few—very few—instances, but there is some hope. Then comes a widely-read Church paper and smoothes the dent out with the old fallacy of "a textbook for the Woman's Auxiliary study class"; and off go the men again, shying at a figure labelled "a woman's job". *Hinc illae lachrymae!* And haven't I cause to weep?

## Field Department

THE REV. R. BLAND MITCHELL,  
Executive Secretary

## Times and Seasons in the Church's Work

AS the Church approaches another fall's work, the Executive Secretary of the Field Department would like to express a few thoughts that are on his mind.

The first is that just as the Church in her wisdom has set before us "times and seasons" in the Church's *worship*, so our wisdom is to observe "times and seasons" in the Church's *work*. We keep before us the blessed truth of the Incarnation the year round; we give it intensive emphasis in December—but we do not lay it aside on January 1st until the next December. Similarly we give intensive emphasis to the Church's Program in October and November, but we should not (though I hear that many do) lapse into silence on the subject at the conclusion of the Every Member Canvass until the next fall.

Our work should square with our worship. The work of the Church's Program (that is, service in parish, diocese and General Church) is the means whereby we express the truth of the Incarnation, whereby we extend that truth the world around. We make our expression a poor and feeble thing if we confine our consideration of the Program to a few

weeks (or, alas, to a few days) in the fall of the year. This practice puts the wrong emphasis upon the Every Member Canvass, makes the spiritual life of the people anaemic, and turns the Church's Program work into a convenient device for loading up the coal car for another year. No wonder some people do not yet understand the purpose, power and privilege of the Church's Program.

This Church is a Church of nurture. This is what gives point to the intensive season upon which we are now entering. It is a season of instruction and preparation for the year's work ahead. It involves financial support of that work of course, but that is—or should be—simply the by-product of a constantly nurtured understanding of and devotion to the purpose for which Christ established His Church. What is involved primarily is the giving of His Life to a world in dire need of Him—not simply the raising of a sum of money. The objective is to meet needs with intelligence and through service, not merely to meet quotas with strain and through spasm.

Several considerations flow out of this:

(A) The clergy will, of course, preach on the Church's Program for several Sundays prior to the Every Member Canvass; but they will also continue to do so frequently throughout the year.

(B) The clergy will realize that Sunday sermons do not constitute adequate Christian nurture, and will seize every opportunity for putting the adult members to school—group meetings, classes, parish institutes, etc.—having as the goal not simply reaching the interested and faithful minority but seeking to enlist the full membership and making he indifferent different.

(C) The laity will come to realize that while there are differences in administration (parish, diocese, General Church) there is but one work; that it is their work; that their responsibility is the same for all as it is for any part. "The Church" will be understood in its full significance as the Body. It will become more vital and worthwhile in their lives accordingly.

(D) The laity will see that "the Church's Program" means the work in the parish no less—and no more—than in the diocese and General Church. More generous and zealous service will be rendered in all fields in consequence.

(E) The laity will learn the spiritual content of their money and will find in the practice of Christian Stewardship a more complete fulfilment of Christian fellowship and discipleship.

Dean Chalmers, of St. Matthew's Cathedral, Dallas, Texas, admirably summed it all up when, as the conclusion of the intensive period last year, he sent his people the detailed parish budget with this message:

## A Week of Devotion and Instruction

**B**EGINNING on Sunday, November 29, we shall observe a week of devotion and instruction. *May I ask, very earnestly, that we all take part in it, men and women, boys and girls alike?* Each day of the week, from Monday to Saturday, inclusive, there will be the following services:

- 7:00 A. M. Holy Communion
- 9:30 A. M. Holy Communion
- 12:15 P. M. Intercessions and Address
- 4:15 P. M. Vespers and Address

Now, what does all this mean? It means that for one week we are to endeavor to concentrate our attention upon the actual work of our own Church—what it is doing in the world, what it ought to do and how we can increase its effectiveness.

On Monday our subject will be: *Beginning at Jerusalem*—the work of the Church in America—our own nation, our own diocese, our own parish. On Tuesday: *Our Nearest Neighbors*—Latin America. On Wednesday: *China*. On Thursday: *Japan*. On Friday: *Africa*. On Saturday: *The Islands of the Sea*.

Each day we shall bring our Church's work in the particular field appointed to Our Lord Jesus Christ, making it our Special Intention in the Holy Communion, listening to an address about it at noon, studying it more thoroughly at 4:15 and at all services offering our earnest prayers and intercessions for the growth of the work and that we may be permitted to have our full share in it.

Nothing equals the power of earnest, united Christian prayer. We can pray best if we study. I hope that every man, every woman and every child in our congregation will not only take advantage of this week, but will plan in advance to be at just as many of the services as it is possible to attend. Attend with the purpose of prayer, with the earnest desire to do our own duty and with the conviction that God will lead His Church on to new victories, if only Christian people are really in earnest.

November 29 to December 6 is the first week of the new Christian Year. November 29 is the first Sunday in Advent. Can you imagine any better beginning for an advance in spiritual enterprise and achievement?

The following prayers to be offered at every home altar and by each communicant in private from November 29 to December 13, inclusive, and also to be used in your private devotions in Church:

**A**Lmighty and most merciful God, we humbly beseech Thee, for the merits of Thy dear Son, to pour out Thy Holy Spirit

upon all our missionaries at home and abroad, and to crown their labors with success in the gathering of souls into Thy Kingdom, to the honor and praise of Thy glorious Name, who art, Father, Son and Holy Ghost, one God, world without end. Amen.

**L**ORD of all power and might, who rulest in heaven and earth, and canst turn the hearts of men after the counsel of Thine own will; We humbly pray Thee to awaken in all the members of Thy Church such a deep sense of their duty to maintain and set forward Thy work in all the world, that by their faith and zeal Thy Holy Name may be glorified, and the bounds of Thy Kingdom enlarged, through Jesus Christ our only Saviour and Redeemer. Amen.

Attached to this letter is St. Matthew's Cathedral Budget for 1926, as the same received formal approval at a meeting of your Vestry held on November 5. This Budget represents an increase of \$9,529.10 over the Budget of 1925. Of this increase you will note that \$6,500.00 represents a payment which we hope to make during 1926 towards the capital indebtedness, and \$1,500.00 an increase in Staff salaries. (An additional member of the Staff is expected and very much needed.) We also find it necessary to provide for additional expense in the item of heat, light and power and in some smaller items. Details of the Budget can be seen any day at the Treasurer's office.

To meet this Budget will require an increase in giving of about 20% over that of last year.

## Our Budget Deals with Money

MONEY is a SACRAMENT also, or at least it may be one. It may be the outward and visible sign of the inward and spiritual self-sacrifice and devotion which makes for truly Christian character in us, and the possibility of real service on the part of the Parish.

MONEY is SACRED, or may be. It means bread, butter, clothes, books, music, comfort and possibility of life as against the certainty of death.

To say that the Church and her ministers should never speak about money is to say that they should keep silent about one of the most powerful factors in determining Christian character. There can be no converted heart without a converted pocket-book.

## Money

Are we spending our money in the service of self, self-indulgence and the devil—or shall we give it, gladly, in the service of God and humanity through His Church?

—ROBERT SCOTT CHALMERS.



## Introducing the Canvasser

AS a rule he doesn't need it. But sometimes he does. In any event, the members of the parish do not always realize who and what the canvasser represents. He is an emissary of the whole Church and its worldwide work—not a mere parish appendage.

So the Rev. Dr. C. W. Robinson, the enterprising rector of Christ Church, Bronxville, New York, has evolved a calling card to impress and express the whole idea. The canvasser is supplied with one for each home he is to visit. The cards are personally signed by Dr. Robinson. A facsimile of the card follows:

Mr. [Name of Canvasser]

Who represents

The Presiding Bishop and National Council, The Bishop of New York, The Rector, Wardens and Vestrymen of Christ Church, Bronxville, New York

(Signed) C. W. ROBINSON,  
Rector of Christ Church

## Speakers' Bureau

REQUESTS for the services of speakers, except Department Secretaries, should be addressed to The Speakers' Bureau, 281 Fourth Avenue, New York City.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City. For names see page 660.

The Bureau cannot guarantee speakers for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

Travel expenses of the speakers should be provided wherever this can be done.

J. M. MILLER,  
Secretary.

## Town Council Saves Church

ST. Luke's Church, Medicine Bow, Wyoming, lost thirty families by removal. This gap in the ranks threatened the life of the parish. The situation was gloomy. The Town Council came to the rescue and called a meeting of the men of the town at which the Mayor made an address. A Woman's Guild and Men's Civic Luncheon Club was organized. These two organizations took the matter in hand and St. Luke's was saved.

## Department of Publicity

THE REV. G. WARFIELD HOBBS,  
Executive Secretary

DOES Publicity pay? The Rev. Hoyt E. Henriques is sure it does. He recently sent us this invigorating message:

ST. JOHN'S MISSION, Salt Lake City, Utah, of which I am priest in charge, with but thirty-six communicants, receives twelve copies of THE SPIRIT OF MISSIONS. This means that practically every family subscribes.

There can be only one result of such interest, viz., the Mission has for the past seven years, with one exception, raised the whole amount asked for Budget and Priorities. This amount while small is proportionately larger than most churches, having been as high as ten dollars per communicant, while this year it is just under seven.

Publicity pays!

Mr. Henriques was too modest to state the real reason for such splendid results in a small mission. At this distance, however, we will risk his displeasure by stating our firm conviction that a publicity-minded priest means a live parish.

Publicity pays!

## Department of Finance

LEWIS B. FRANKLIN,  
Executive Secretary

A NEW day has dawned in the Church insofar as its financial affairs are concerned. That awful deficit accumulated over a period of nine years and amounting on December 31st, 1925, to \$1,534,303.99 is fast disappearing. On that great day in October of last year in New Orleans the dioceses of the Church undertook to raise \$1,406,650 for the purpose of eliminating this debt. Of this amount there has now been covered by definite pledges \$1,270,679, and on these pledges \$1,119,176 had been paid in cash up to September first. Out of eighty dioceses and districts which undertook definite shares in the work, fifty-six have completed their task. There are twelve dioceses which have not as yet taken any corporate action in the matter, although individual gifts have been received from many of them.

The payment on the deficit and larger payments on the quota have brought about a remarkable change in our financial position. This is the time of year when our fortunes are at their lowest ebb, but we are now borrowing from the banks only \$75,000 as against \$800,000 last year. Money formerly paid out in interest on loans is now helping to support missionaries.

At General Convention the "Pay As You Go" policy was inaugurated. The dioceses were instructed to advise the National Council in January the amount they expected to pay on their quotas during the year. The Council was instructed to estimate from these returns its income for the year and limit its expenditures to this figure. This has been done and appropriations were reduced by \$200,000. While this has worked a hardship in some places the whole Church now realizes that missionary work depends directly on gifts to the Church's Program and that a failure to meet quotas means less work done.

LEWIS B. FRANKLIN,  
*Treasurer.*

## Religious Education

THE REV. JOHN W. SUTER, JR.,  
*Executive Secretary*

## How the Little Helpers Offering is Managed in the Diocese of Massachusetts

By Annie H. Brown

ONE of the many joys found in promoting the Little Helpers Offering is the ease with which it has been adapted to parishes and missions of all sizes and types. Where there is even one child under four there is an opportunity. One member or three hundred should be taught the happiness of giving and of prayer to the heavenly Father.

### COLLECTING THE OFFERING IN PARISHES

In the diocese of Massachusetts the Parish Secretaries have aimed for this ideal in stewardship. Some parishes strengthen the teaching by their method of collecting the offering. A service is held in the church so that the mite-box may be associated in the mind of the child with his experience there, in an atmosphere of real worship. A Sunday service is preferable, for fathers can and do attend. Early in October has been found to be the best time, as generally no other offerings are then collected.

A service was held one Sunday afternoon at which fathers, mothers, babies, and older children were present. At the door of the

church they were greeted by the Secretary. The service began on time and lasted between fifteen and twenty minutes. First came the processional hymn sung by the Church-school choir, vested in red and white, preceded by a ten-year-old boy carrying the school cross. The rector used the service prepared by the Diocesan Department of Religious Education, consisting of Sentences, Responses, the Offering, Hymn, Short Address, Creed, Versicles, Prayers, Hymn, and Benediction. Copies of the service were in the hands of the adults. At the time of the offering the rector stood at the chancel steps. In front of him facing each other stood two of the oldest Little Helpers, each holding an offering plate. After all the children had been to the chancel and placed their boxes on the plates, the rector took the offering to the Altar. The short address was on the work the money would do. Reverence marked the entire service. It was not a baby-show, but a gathering for worship.

Many parishes using the same service have added charming detail. One had all the children gathered at the altar rail for the Benediction. Another kept the children in the chancel after the offering had been brought forward so that they could "see where the rector placed the boxes for God's blessing." At another service a baby was baptized.

A few parishes collect the boxes at the Church-school festival service on Easter, using colored or decorated baskets for the Little Helpers Offering. Some for local reasons hold the service during the week, in the church, followed by a social hour in the parish house. The method of having a party and taking the boxes as the children come is never encouraged.

### DIOCESAN COLLECTION OF THE PARISH OFFERINGS

The diocese holds an annual meeting for the Parish Secretaries early in November. Previously a letter is sent to each, announcing the date, place, and time of meeting, and giving instruction regarding the offering. An envelope is enclosed, specially prepared for these meetings, bearing the inscription:

#### LITTLE HELPERS OFFERING

Parish (Address) .....

Supervisor (Address) .....

Amount of offering .....

No. .... Enrolled (date) .....

Checks and money-orders are made payable to the Diocesan Secretary and placed in the envelope.



Last year for the first time an annual meeting was held in two districts, one in Boston and the other in Fall River. This proved successful, three times as many people attending as formerly when only one was held in Boston. The plan is eventually to have one in each of four districts: Southern, Northern, Western and Boston. Larger attendance will strengthen the work and increase interest. The meetings were intended to give inspiration and information, and to provide opportunity for collecting the offering.

The Boston meeting assembled at half-past eleven for a Quiet Hour. This period has always been conducted as the officiating clergyman wished. One year a group of excellent meditations on motherhood was given. At another session Holy Baptism was made the topic of the address. Intercessions for missions, parents, and children filled this devotional period another year. Luncheon followed in the parish house. After luncheon, reports were made and an exhibit examined. The Diocesan Secretary presided at the business meeting and explained the exhibit of all kinds of material which may be used in the religious training of children under four. This included books for leaders, parents, and children; pictures; posters for mothers' meetings; suggestions for Christmas gifts to the Little Helpers. The reports were in writing and were given to the chairman. New work in the parishes was discussed. This year mothers' meetings will be the main topic.

The program of the southern district was in the hands of a local committee consulting with the Diocesan Secretary. It differed somewhat from the Boston meeting. Much effort was made to have mothers attend the

meeting with their Parish Secretaries. There was a service of the Holy Communion at eleven o'clock immediately followed by the business meeting, the Diocesan Secretary presiding, and an examination of the exhibit. Luncheon was served next. The afternoon began with a special service for presenting the offering. Several of the clergy, the Parish Secretaries, and many mothers with their children were present. As each child placed his box in the alms basin, held by a clergyman, a small yellow pasteboard cross was hung about his neck. A fine short address on missions was given. From the church all returned to the parish house to hear a talk on *Religion in the Home*. Lantern-slides of the Children's Home in the Panama Canal Zone were then shown, the offering being for that object.

#### STEPS IN FORWARDING THE OFFERING

1. The money is first collected in the local church and is given either to the Church-school Treasurer or the Parish Treasurer.
2. This Treasurer makes a check for the amount payable to the Diocesan Secretary and gives it to the Parish Secretary of the Little Helpers.
3. The Parish Secretary brings it to the annual meeting in the provided envelope.
4. The Diocesan Secretary opens the envelope and records, in a book kept for that purpose, the amount given, and objective if designated.
5. The Diocesan Secretary gives the envelope, with the offering enclosed, to the Treasurer of the Diocese.
6. This Treasurer forwards the money to the Treasurer of the National Council.

## Woman's Auxiliary

MISS GRACE LINDLEY, *Executive Secretary*

### A Parish Plan

By Emily C. Tillotson

THERE has come to Headquarters a report from a parish branch which has so successfully carried out a program of work that it is hoped that the plan which has been so effective in St. John's parish, Helena, Arkansas, may prove suggestive to other branches. In addition to the Year Books published by the branch, the president has been kind enough to furnish details of some features of their work which we are including in this article, our only regret being that it is not possible to print in full all the excellent material sent.

In addition to the officers and an Advisory Board, there is a committee for each of the five fields of service and one for religious education.

The calendar of meetings shows a provision for informal discussion on some feature of the Church's work to be held during the vacation months when the work of the Auxiliary usually is greatly curtailed or given up altogether. The parish president, who is also the diocesan president, commends this plan to the whole diocese, writing as follows: "We have asked the branches not to dis-

band for the summer, but to keep at least a nucleus for a morning study class or prayer band. This is our one hope of getting ahead with our plans during the summer."

The Year Book also gives the dates and subjects for the Lenten classes and for Bible Study. The budget (a most substantial one) is also printed with the objects towards which the amounts are to go.

Another feature of the greatest interest is the list of membership in the units into which the women of the parish are divided. Three of these have titles which are significant—"Business Women", "Stay at Homes", and "Out of Town Unit".

The successful accomplishment of an unusually large program is so evidently related to the unit plan, that we are glad to give for the benefit of others the account which the president has furnished:

"Previous to the fall of 1924, the parish of St. John's, with a membership of about four hundred persons, had six organizations among the women. There was much good work done in these for the parish, but little outside interest. These organizations had all been in existence for some years, the St. John's Aid, Woman's Auxiliary Branch, and St. Martha's Guild being old established groups with a certain set of women in each. The Aid had been in existence almost since the church was established and there were traditions and memories behind it. The personnel of the Aid and the Woman's Auxiliary were almost the same. It was from the Aid that the suggestions and plans of organizing all the women under the head of the Auxiliary came, and many of them made a real sacrifice when they accepted this plan.

"In the fall of 1924 after a summer of thoughtful discussion, the women, realizing the importance of a central organization and the power of systematic concerted action, to broaden their vision and make more effective their work, reorganized their parish guilds under the head of the Woman's Auxiliary, to work in the 'Five Fields of Service' and to include every Churchwoman in work, which follows the plans laid out for them by the Church.

"The response from the women in this movement was most generous and inspiring. The reorganization, following the group or unit system, was in working order by November. The budget, made up by the rector and a special committee, was presented and accepted by the entire Auxiliary. The units under the direction of their chairmen make the money to carry out the work as planned in the budget. We no longer work in 'water-tight compartments', for today the women of St. John's are in touch with each other and with the whole life of the Church where each has the opportunity of becoming an informed, intelligent Christian, whose first duty and im-

pulse is to make Christ known to all people everywhere.

"We have ten units or groups of workers. Each worker has certain duties assigned her by her unit chairman as each serves at different times on visiting, telephones, automobiles or special committees. Besides the unit work which all are expected to do, some women serve on the standing committee, sub-committees, and executive board. The units have three officers, sometimes four; thus training four women to be responsible. They meet each Friday at the homes of the members, except the first Friday of the month when they have the general Auxiliary. The budget is accepted by the entire body and each unit is assigned an equal quota (except the Business Woman's Unit, which is not assigned any quota). They work together in any way their ingenuity suggests to make their quota, turning it in each month to the Auxiliary treasurer. They make a report at the monthly meeting of all money made and expended. All work undertaken must have the approval of our rector. The chairman makes the plans, accepts contracts for serving luncheons, dinners, etc., in fact the unit chairman is a very responsible person. It is up to her to see that the attendance is good at all meetings, a hundred per cent attendance is her aim. Each unit tries to do something in the five fields each month, if it is only to say special prayers. But there is nearly always something they can do, as we have a long list in each field.

"The executive board meets so as to have one unit meeting between that and the general Auxiliary meeting. This is to give the chairmen who represent their unit on the executive board an opportunity to put special matters before their members which must be decided at Auxiliary meetings, and which require some thought.

"The *Stay-at-Homes* are a few devoted Churchwomen who are practically invalids, but some units met at their homes and gave them the opportunity of helping with the needle work for the sales, and of working on articles for our community work, hemming sheets, pillow cases, etc., for the loan closet of our county nurse, darning and mending clothing for the United Charities, and for the Orphans' Home. We found, however, that they did not like being listed as Stay-at-Homes, so we divided them among the units.

"Our *Business Woman's Unit* is composed of the Church girls and women who work and cannot come to the afternoon meetings. They meet twice a month from October to June in the undercroft of the church, where there are tables convenient for the work they do, which is making surgical dressings, (last year they sent a wonderful box of bandages and dressings to St. Luke's, Shanghai), also



mounting stories and pictures and making joke books. The last-named they send to St. Luke's Home, Phoenix, Arizona. They also make picture puzzles and mount Christmas stories and children's stories for our local hospital and for the sick of the parish. They are organized as are all the units, with three officers, thus making three women responsible. They do not accept a quota on the budget, but make a voluntary donation of a hundred or more dollars. They, too, work as a unit in the five fields of service and use some of their money for that purpose. At the annual fair they have the candy table which their good taste makes very lovely and which is a great success. For this they prepare at night, making the candy at home, and packing it at the church. Some of them do choir work and some teach in the Church School, and in our Mission in South Helena.

*"Out of Town Unit.* This is composed of Churchwomen who live in small places near Helena or in the surrounding country. They come to St. John's for service, and occasionally come to monthly Woman's Auxiliary meetings. We send each woman a Woman's Auxiliary year book. They are on our mailing list for *The Church at Work* and the *Parish Leaflet*. They have been visited in sickness or trouble and we try to keep in touch with them as far as we can. When it is possible for one of our own members to take the leadership, it will help materially in the development of their work. In the meantime, the officers of the Auxiliary are giving

much thought to the problems which are theirs, with the hope that our united thinking may result in strengthening the efforts of this important group."

As one reads the record of important tasks accomplished and of much work well done, a natural question suggests itself—"What are the elements which have brought about this success which this modestly worded record reports?"

There are many, but among them we surely find these: a carefully thought-out plan of organization; a fine generosity toward groups having varying aims and purposes; faith in the untried. With these there is the priceless heritage of the hopes and prayers of a faithful few who have believed in the possibility of an entire parish becoming truly missionary-minded, and who, in spite of many discouragements, have always kept burning the torch of loyalty to the "whole work of the whole Church."

It is inspiring to find in all this good placing, that first things are first. Each unit has its own prayer. The spiritual element in every branch of the work is always emphasized while the president repeatedly speaks of the devotion of the members and of the beautiful spirit in which the work is planned and carried out.

We are grateful to Mrs. Tanner for letting us share in these plans which will be of help to many others and earnestly wish for her and her co-workers an ever-increasing opportunity for service to Christ and His Church.

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*Next Session:* Washington, D. C., October, 1928

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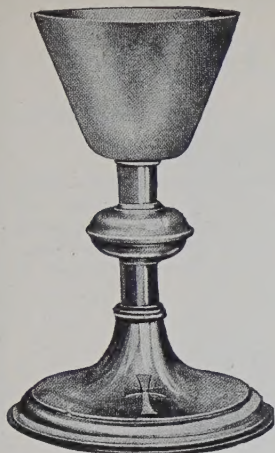
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